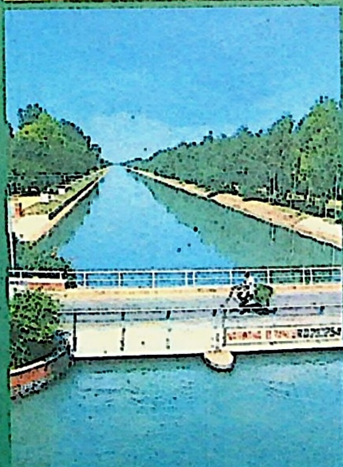


HARYANA




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D. C. Verma
Sukhbir Singh

HARYANA



India—The Land and the People

Haryana

D. C. VERMA
SUKHBIR SINGH



NATIONAL BOOK TRUST, INDIA

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to my late son
Major Sat Parkash V. C.

"The very name Haryana commemorates the people who gave our country its dominant culture. Here were sung the first hymns of our Aryan forefathers. This was the land of the Mahabharata. Beginning with Kurukshetra, some of the great battles of our land have been fought in this region. But the people of Haryana have been as much men of peace as warriors. They have proud achievements to their credit as agriculturists and craftsmen."

Indira Gandhi

Contents

Preface to the First Edition

As a separate State, Haryana came into existence only a few years ago. As a historical entity, however, the region has existed since time immemorial. Yet, in spite of its long history, there is hardly any publication on the subject, which could serve as a comprehensive study of the people of this area. This is mainly due to the fact that Haryana was generally treated as a part of a larger province. During the medieval period it was a part of Delhi Subah; the British tagged it first to the Bengal Presidency (1803-1833) and later to the NW Provinces until 1858. After the Mutiny the entire Haryana region was made a part of the Punjab. On our independence in 1947, when Punjab was partitioned, Haryana became a part of the new State of East Punjab. The present Haryana State was formed on 1 November, 1966.

The source material for a study of the history of Haryana is not, and never has been lacking though it has to be sorted out by laborious research. Some years ago a beginning was made in this direction at the Kurukshetra University and as a result a number of monographs on different aspects of Haryana were published. A research journal, called *Journal of Haryana Studies* was also started. The subject demands a more sustained and comprehensive treatment, however.

I have attempted in the present volume to bring together all the information that I could lay my hands on, within the limited time at my disposal. I have tried to present the various facets of life in Haryana, as objectively as I could,

but I do not rule out errors of judgement and interpretation, which I hope, will be corrected by future writers. Nevertheless, I shall consider myself amply rewarded if this stimulates further interest in the subject.

I have received help from many persons for doing this work. I am greatly indebted to them all.

D. C. VERMA

Preface to the Second Edition

Since the first edition was published (1975) there have been various developments, which I have tried to reflect in the present edition.

The period of comparative stability (1968-77) came to an end with the general elections in March 1977 followed by the elections in Haryana in June 1977.

The infrastructure built up in the previous period has not been dismantled but nothing noticeable has been added to it.

In spite of this the pace of progress in industry and agriculture has been maintained and in some directions even new ground has been broken.

There is now awareness that greater attention needs to be paid to project the image of the State, Past and Present, but a proper Institute of Haryana State Studies has yet to be established.

The Kurukshetra University has introduced courses of study in Regional History but obviously much more is required to be done.

The first edition appears to have been well-received as it was soon followed by a Hindi edition.

I have tried to update the text for the second edition and have also made some changes and additions.

A new chapter (Summing Up) has been added at the end to mark development since the first edition.

I would like to repeat what I said in the Preface to the First Edition, that this is at best an introductory study but the subject, because of its overall attraction, deserves further probe, in depth.

D. C. VERMA

Preface to the Third Edition

Haryana as a distinct social and cultural region goes back to ancient times. The great 'Mahabharata War' was fought at Kurukshetra and the soul-stirring message of the 'Gita-Song Celestial', was delivered here.

Since then vast historical changes have taken place. Being the gateway of Northern India, Haryana has been the scene of many historical events, which changed the fate of the country. In recent times, Haryana remained a part of the Punjab till 1947. After partition it became one of the two regions of East Punjab. On 1 November, 1966 Haryana became a State in its own right, when East Punjab was further reorganized into a Punjabi speaking Punjab and a Hindi speaking Haryana.

Haryana is a small state with a total area of 44,212 sq. km and a population of 12.9 million. The State however, has a strategic importance, surrounding the capital city of Delhi on three sides. About half of the proposed National Capital Region, representing about 35% of its population falls within the Haryana state. As the plan of the National Capital Region has great potential for industrial and economic growth, Haryana with its strong infrastructure, of power, water and transport, provides great attraction to industrial enterprise.

Cultural Revolution

A silent change has been going on over the entire Haryana region and new social and economic structure is emerging. Education facilities have recorded a phenomenal growth

since its creation. Even female education, where the state had been backward, is catching up. The three Universities in the State are opening new horizons thus providing new opportunities. The state has a unique Institution in Moti Lal Sports school at Rai, in the Sonepat district. A sound infrastructure for sports is being built up. Haryana has rich material for creating a new consciousness amongst its people by exploiting the emotional urges of its people, through its folklore of dance, drama and song.

An Achievement

A new achievement in the state has been the production of a dozen films in the Haryanvi dialect. Nobody had thought of this earlier. The initiative was taken by Parbhakar Films, whose 'Chandrawal' and 'Phool-Badan' have been seen by record audiences, in Haryana and the neighbouring areas.

New Phase

With the formation of a new government in June 1987, there is an increasing emphasis on providing better facilities to the small farmers, who constitute an over-whelming majority in the state. Plans are also being formulated to reorganize the state Panchayati system. This is in line with developments in the country as a whole. The central government has emphasised the need of 'Democratic Decentralization' by conferring large powers on the Panchayats at various levels.

For effective decentralization, substantial powers must be devolved on the 'Village Panchayats', the 'Block Samitis' and the 'Zila-Parishads'. The Haryana government is planning to undertake urgent steps to decentralize the entire administration, by strengthening the base at the grassroots.

During its brief existence as a separate state, Haryana has made significant progress. To maintain the tempo it is essential to provide political stability and social harmony.

Chandigarh
April 6, 1989.

D. C. VERMA

Preface to the Fourth Edition

Haryana has a rich cultural heritage. The ancient Indian civilisation flourished within the present geographical boundaries of Haryana. The *Vedas* were written by the ancient sages on the Banks of Saraswati river which flowed through the holy land of Kurukshetra. Rishi Ved Vyas wrote the epic of Mahabharta here. Lord Krishna delivered the immortal message of Gita to the humanity at large at the battle field of Kurukshetra.

Haryana is located on the cross-road of history. Many historical events have taken place here which changed the fate of the country. It is a corridor state which surrounds the national capital from three sides.

The people of Haryana have always been in the country's mainstream as one of its best farmers and best soldiers. They are the sword arms of the country who can beat their swords into plough shares in the times of peace with equal ease and enthusiasm.

Due to its proximity to Delhi and Agra, Haryana remained under Muslim rule from 12th to 18th century A.D. In the recent times, it came under the rule of East India Company in 1803 A.D. and in 1832 A.D. this area was transferred to the then united provinces and in 1858 A.D. after the first war of Indian independence this whole area was tagged with Punjab. Haryana attained its statehood on 1 November, 1966.

It was referred to as the 'Dust-Bowl' State because of the arid nature of its soil and the lack of irrigation facilities. Some people even doubted the economic viability of the

new state. But by dint of the hard work of the people, the determined political leadership and the efforts of the officers and staff of the Haryana Government it has experienced tremendous all round development since its inception as a separate state. Now it is one of the most developed and best administered state in the country.

All the 6745 villages of Haryana have electricity and safe drinking water supply. All the villages in the state are also connected with roads. Haryana has the unique distinction to be the first state of the Indian union to achieve these land marks.

The food grain production in the state which was a meagre 2.6 million tonnes in the year 1966-67 has increased to 10.2 million tonnes in 1995-96 and the so called 'dust bowl' state has become the 'grain bowl' of India. Haryana is also in the process of rapid industrialisation. It is the foremost state in the production of small cars and produces most of the country's tractors.

Haryana Roadways enjoys a good reputation both as a commercial and public service organisation. Haryana's tourism is excellent. Educational facilities in the state are adequate and health services and veterinary facilities are up to the mark. In the field of sports also the state is doing quite well.

This book has been revised radically. Certain important economic, cultural, social, historical and developmental aspects have been added to fill the gaps.

The economic and demographic data has been updated.

Sufi Pirs of Panipat and Hansi etc. and the saints of the Nath Sampradaya have been given due importance. Mention has also been made of Abhai Chand who inspired Sarmad the Pir Murshid of Dara Shikoh. The topics of the initiation of Swami Rama Krishna Paramahansa by Tota Pur and the praise accorded to Nischal Das's (contemporary of Tulsi Das) Vichar Sagar by Swami Vivekananda have also been dealt with.

The contributions of writers of Haryana e.g. Balmukand Gupta, Madhav Prasad Mishra, Din Dayalu Sharma etc. have also been covered. The role of Chand Bardai (the poet confidant of Prithvi Raj Chauhan) and Bhartendu Harish Chandra (whose family is traced to Agroha) in enriching modern Hindi has also been dealt with.

The services of Chhajju Ram (benefactor of Sir Chhotu Ram), Lala Lajpat Rai, the Mishra brothers and Sita Ram of Bhiwani have also been mentioned, as also that of Sir Chhotu Ram.

A write up has been added on 'Bishnois' and 'Displaced Persons' who form an important part of Haryana's population.

The information on Ahirs, Gujars, Jats and Rajputs, regarding the sequence of their arrival in India has been supplemented. Teej, the unique festival of Haryana has been mentioned.

The period from 1966-1999 has also been dealt with in a separate sub-head : "A vibrant state, 1966-1999."

A detailed account of Haryana's progress since its inception as a separate state has been substituted for the old one under the head 'Developmental Work' giving the quantum of development that has taken place during the period-from 1966 to 1996 in 49 indicators of development in 14 broad heads with facts and figures, in an analytical form.

The economic development, and its impact has been discussed with a view to assess the progress that has taken place in the state. Six important thrust areas have also been identified on which the state must now concentrate to keep its present pace of development intact.

According to John Ruskin's maxim, "the autobiography of a State is written in three manuscripts—a book of deeds, a book of words and a book of art." What has been depicted in the revised edition, for the period 1966 to 1996 is the account of deeds of the State accomplished during the last thirty years. There is nothing much to write about the words and the art during this period. Even the Institute

of Haryana Studies is yet to be established. Haryana does not even have a separate State capital. Cultural institutions require a separate State capital to thrive. A lot more is required to be done on these two fronts i.e. the words and the art.

Even in the front of the deeds, a lot more hard work will be required to be done to the keep the present tempo of development intact. The base of various development parameters have now become broader and to register any significant increase, some very serious, sincere and concerted efforts are required to be made. The new thrust areas : (i) provision of irrigation facilities for each and every field, (ii) production of electricity both for agriculture and industry in adequate measure, (iii) development of dairy farming, (iv) industrialisation, especially by setting up more agro-based, electronic and chemical industries, (v) use of science and technology for the socio-economic development of common man and (vi) propagation of technical and vocational education including women's education in adequate measure; will have to be adequately impressed upon for their effective implementation. This is the most urgent need.

Haryana is endowed with enormous human resource. What is required is the channelisation of this tremendous human energy for the continued development of the State through the next century. For this the State will have to throw up leadership in various spheres which can inculcate the appropriate work culture and the scientific temper in the citizens of Haryana and inspire them in the pursuit for excellence. This will also require a strong, enlightened and determined political leadership and of course political stability in the state.

House No. 1598, Sector 15
Faridabad,
September 27, 1999

SUKHBIR SINGH

Introduction

With the formation of Haryana as a separate State, the historic land where Indian civilization found its fruition has come into its own again. During this long period, the Haryana region had passed through many vicissitudes of fortune. Through the centuries, the area remained the hub of not only socio-cultural developments but political too, because of its strategic situation, of its geographic proximity to Delhi.

From the early beginnings, which saw the rise of ancient Indian civilization, to the days of colonial rule, Haryana occupied a prominent place in the happenings in the country. Its people find mention repeatedly in literature and historical lore of the period.

The fortunes of Haryana dipped however, in the last quarter of the 12th century when Prithviraj Chauhan, one of the greatest warriors and ruler of the region, suffered defeat at Terrain, not far from Kurukshetra. From this period onward, through the succeeding Muslim and British periods, the Haryana people passed through great trials and tribulations. The region was repeatedly devastated and ransacked, the invaders laying it waste. But phoenix-like the people of Haryana re-emerged. It is this resilience, the capacity to revive, that has helped the people to preserve their way of life.

The people of Haryana, whose racial, religious and cultural composition has undergone repeated changes, have retained some of their pristine traits and characteristics. While political systems changed, one ruler replacing

another, they stood fast by their own traditions, taking little or no notice of what transpired at the imperial city of Delhi, the storm-centre of politics through the ages. The social composition and components of its village,—for instance, the *gotras* of the different communities and the *Biradari Panchayats* (as distinguished from the Panchayati Raj system, recently introduced) which have been the main instruments in regulating rural life, and thereby ensuring its continuity—these are some of the features that await the labours of students of sociology, anthropology and history.

The folklore of Haryana shows the many-sided richness of the emotional life of its people. Despite regional difference, there is a common pattern in these which symbolized the unity of our entire nation. This folklore has been on from generation to generation, much like other aspects of our culture. One really marvels, how in those early times, when means of communication were difficult and sometimes non-existent, the people of one region were influenced by those of other regions, even in far distant parts of the country. The bards and *Jogis* of the region would often sing songs of events and of romances that occurred at places thousands of miles away. These have become inseparable part of the folk culture of the entire people, irrespective of their place of occurrence.

Many people know Haryana for its fellicose soldiery. Indeed, Haryana's contribution to the defence of the country before and after independence has been outstanding. But Haryana has not lagged behind in the arts of peace either. Along with the sister state of the Punjab, its people are the most advanced in agriculture. The houses in rural Haryana are perhaps the best in the country. The state is ahead of the rest of the country in development work.

Haryana is still backward in certain aspects, the people being somewhat parochial, caste-ridden and lacking in political and civic consciousness. Qualities, which in earlier times were an asset, such as social and economic

conservatism, strict adherence to traditions and practices, and a generally rigid outlook, may become a handicap in a fast-changing environment, which calls for a more progressive and dynamic approach. In education, particularly higher education, and in cultural matters Haryana has still to catch up with some other regions in the country. Furthermore, in a democratic system, where governments reflect the people's mind, the education of the electorate is important. One of the means for this is the print media. There are few newspapers in the state and the masses, particularly in the rural areas are by and large without any such medium through which they could formulate and express their needs and aspirations.

Yet there is a great future for Haryana, because its people have inherited a great past and they are endowed with many qualities which provide the basis for a sound and healthy polity.



1

PHYSICAL FOUNDATION

The State of Haryana, sprawling over an area of 44,212[1] sq. km, forms part of the northern region of the Indian Union. It is surrounded by Uttar Pradesh in the east, Punjab on the west, Himachal Pradesh on the north, and the great expanses of Rajasthan on the south.

Boundaries

The administrative boundaries of Haryana have been changing from time to time according to the changes in political conditions, but the geographical and natural boundaries of the State have remained the same. These are: the Shivalik Hills in the north, and the river Yamuna in the east. The south-western boundary is provided by the range of Aravalli Hills, which run through southern Delhi and the Gurgaon district up to Alwar. River Ghaggar is the boundary in the west.

Soil

Formed almost entirely of alluvium, the State is situated towards the depressions of the rivers Ganges and Indus. It is a broad level plain standing nearly on the watershed between the basins of the two rivers. It is a vast ground of moist land. In the whole of the region except the flood-plains of the Yamuna and the Ghaggar (locally called 'Khaddar'), the alluvium is of the old type containing sand, clay, silt and hard calcareous concentrations about the size of nuts, known as 'kankars'.

In the Khaddar the deposits of the alluvium are of the

recent type. They consist of coarse sand and some silt regularly deposited by the rivers and small mountain-streams of the Indo-Gangetic watershed.

In the south-western part, a great deal of wind-blown sand has been piled up in the form of sand dunes. These dunes are at times many metres high and extend several kilometres in length. The alluvium is covered by sand, making the region as arid and unproductive as a desert.

The only parts useful for cultivation in this region are the places where, due to some reason or other, sand does not collect. Such places are locally called 'Tals'.

Hilly Areas

There are hardly any hilly tracts in Haryana, except a few in Ambala district—its submontane district—and the range of Aravalli chain in the Gurgaon district.

In Ambala, the hilly areas are generally devoid of vegetation other than rough scrub, and the low bleak hills are little used except as grazing grounds by the Gujar population of the area. The tract around Kalesar and Morni, however, is more valuable. The Kalesar area covers about 49 sq. km in the eastern corner of the Jagadhri tehsil, while the Morni tract includes about 65 sq. km of low hills in the Shivalik formation, which also serves as a connecting link between the Himalayas and the plains.

There are also some high ridges running throughout the tract from the north-west to south-east, with numerous spurs branching out in all directions. These hills are known as the Morni (average elevation about 1065 metres) and Tipra (elevation about 1370 metres) ranges. In conformation and character, they belong to the outer ranges of the Himalayas. They are separated by the valley of the Ghaggar river. The highest point in the tract is the Karoh peak (1499 metres) on the Nahan border. The whole area differs completely from the rest

MAP OF HARYANA

NORTH



HIMACHAL PRADESH

CHANDIGARH

PANCHKULA

AMBALA

PUNJAB

YAMUNANAGAR

KURUKSHETRA

KAITHAL

KARNAL

UTTAR PRADESH

FATEHABAD

SIRSA

JIND

PANIPAT

HISAR

SONIPAT

ROHTAK

RAJASTHAN

BHIWANI

DELHI

JHAJJAR

GURGAON

FARIDABAD

REWARI

MAHENDRAGARH (HEADQUARTER NARNAUL)

NARNAUL

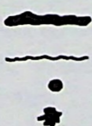
REFERENCES

STATE BOUNDARY

DISTRICT BOUNDARY

DISTRICT HEADQUARTERS

STATE CAPITAL



Not to scale

of the district both in its physical features, its history, and the race of its inhabitants.

In the Gurgaon district, the hill ranges are connected with the great Aravalli chain, of which they are among the southern most spurs. One chain forms the western border of the district from the south-western corner of the Firozpur tehsil, to a point opposite the town of Nuh.

Climate

The climate of Haryana over most of the year is of a pronounced continental character—very hot in summer and markedly cold in winter. The maximum temperature, recorded during the months of May and June, is as high as 49°C; on the other hand, it drops to as low as 2°C to 3°C in January.

The rainfall in the region is low and erratic except in parts of Karnal and Ambala districts. The maximum rainfall is about 216 cm, occurring in the foothills only. The minimum rainfall is 25 cm to 38 cm, in the southern part. The rainfall is unevenly distributed during the year except for the two well-marked seasons, namely, the monsoon from the mid June to September end on which autumn crop and spring sowing depend, and the winter rains, which occur from December to February, benefiting *rabi* crop. About 80 per cent of the overall rainfall occurs from July to September, resulting in local floods.

The rainfall pattern of Haryana has been affected considerably by the region's continental location and nearness to the sub-tropical upper-air high pressure of Thar desert. This results in low rainfall and variation at different places. The district wise rainfall (average of five years 1992-96)[2] is as follows :

District wise Average Annual Rainfall for five years from 1992-1996

District	*Rainfall in Millimetres*
Ambala	1202.2
Yamunanagar	1174.7
Kurukshetra	578.9
Kaithal	595.6
Karnal	593.4
Panipat	697.2
Sonipat	716.2
Rohtak	583.5
Faridabad	523.7
Gurgaon	605.9
Rewari	614.2
Mahendergarh	596.0
Bhiwani	514.7
Jind	544.9
Hisar	361.3
Sirsa	292.9

Soils

Haryana's soil is for the most part medium textured. Loamy sand is the average texture of the soil found in blocks Dabawali (Sirsa), Baragndha Loharu (Hissar), Nahar, Salhawas (Rohtak), Faridabad, Gurgaon, Sohna, Pataudi (Gurgaon), and the whole of district Mahendargarh. Sand is the average soil texture in the Khol block (Mahendargarh). The loam is found in two large tracts, one comprising the blocks of Meham, Rohtak, and the other Asandh, Rajaund, Karnal (Karnal), Pundri, Kaithal, Gulha, Nissang, Nilokheri, Thanesar, Shahabad, Ladwa (Kurukshetra) and Barara (Ambala). In the rest of the State the average soil texture is sandy-loam. In some places, we also get silty loam, clay loam or clay, but these are in insignificant quantity.

Rivers And Streams

The Yamuna : This is the most important river in the state. On the east, it separates Haryana from Uttar Pradesh. It is also the source of irrigation for large tracts in the districts of Ambala, Kurukshetra, Karnal, Hissar and Rohtak, through the Western Yamuna canals.

The river has its source in the hills at Kalesar where the channel is covered with boulders and the current is swift and strong. The headquarters of Eastern and Western Yamuna canals of Khare and Tajewala help in diverting the water. In the south of Tajewala, the main stream runs on the border of Saharanpur and Ambala districts as far as Nawazpur. There are also a number of small rivulets, which flow only in the rainy season, generally dry up in the hot season and seldom last beyond October.

The Khaddar to the north of the Som is cut up by several old river beds. All these are finally caught in the Som and prevented from damaging the southern Khaddar. Below the point where the Som joins it, the Yamuna has a sandy bed. Just above the railway bridge at Lapra, the river is joined by Budhi Yamuna.

The Saraswati : The Saraswati does not rise in the hills but begins in the large depression at Kalawar in the north of the Mustafabad *pargana* of Jagadhri. For the first 32 km of its course, it is utterly insignificant, its channel being marked only by a shallow depression and often lost entirely. It is only after the Chutang joins it at Bhaini that it acquires a continuous channel and becomes worthy of being called a stream.

Much has been written as to the drying up of Saraswati, which is represented in ancient times as an important river. The phenomenon, however, seems amply explained by the supposition that in ancient times the Ghaggar was an affluent of the Saraswati, instead of the Saraswati of the Ghaggar. When the ancient writers speak of the Saraswati, they include under that Ghaggar. If the possibility of this is granted, the failure in the water supply is easily

accounted for by the greater volume of water now drawn off for irrigation and by the silting in the river beds as a result of dams south of Ambala.

It is impossible to suppose that the supply of water in the sources has permanently decreased. This varies from year to year with the rainfall, and there is no reason to suppose that rainfall is less now than it used to be.

There is no mystery about this. The Ghaggar, and its tributaries could, take in the whole drainage of lower Himalayas between the Yamuna and the Sutlej. And this is quite sufficient to provide water during the rains for a large river. But this flow is affected as there are dams in every village, however small individually, which carry off in aggregate an enormous volume of water quite sufficient to affect the lower flow of the stream. Nor is this the only result of the system of damming the water for the purpose of irrigation. Not only is the water drawn off, but the flow of water which escapes is impeded. This leads to increased absorption in the soil and increased deposit of the silt and thus, year by year, the power of the stream to sweep away obstacles becomes less, while the obstacles themselves become more formidable. In the Ambala district, the bed of the Saraswati is for the most part well-defined, but here and there expands into a broad belt of sand. It never has more than a metre of water, and is dry for eight months in the year, the water remaining only in little pools or in spots where it is dammed up to provide for bathing by pilgrims.

Although the above account appears plausible enough, yet the Saraswati is the river *par excellence* of the Rig Veda era, and all kinds of mythical stories have been associated with it.

General Cunningham in his archaeological report of 1863-64 gives the following accounts of the river :

> Saraswati (in Sanskrit *Soraswati*) is too well-known to require more than a mere notice. Its name is derived from *Soras* a lake or a pool, and *Vati* which means like—that is, the 'river of lakes or pools', a character

which it still bears as it partially dries up early in the year and becomes a mere succession of pools, without any visible stream. The Brahamans have clearly taken advantage of these pools, to each of which they have attached a legend with its accompanying shrine. Thus along the bank of the Saraswati to the north of Thanesar, from Ratan-Jaksh on the east to Aujas Ghat on the west, a distance of only five miles, there are no less than 34 shrines or seven shrines in one mile, or a shrine at every 250 yards. Of these the most celebrated is the Kula Prachin or Ganga Tirath, in which Ganga herself is said to have bathed to get rid of the load of sins with which the people had defiled her water. Another famous place is the Sthauntirath, where Vena Raja dedicated shrine to Siva, under the name of Sthanu. According to the legend, the leperous Raja Ben, whose name I have found as widely diffused as those of the Pandus themselves, while travelling in a 'doli' was set down by the bearers on the bank of the Saraswati. A dog crossed the river and stopped near the doli to shake himself and he was astonished on seeing that each spot thus wetted immediately became whole. He at once plunged himself into the stream and came out entirely cleansed from his leprosy. These two legends alone are sufficient to account for the deep-rooted belief of the people in the purifying quality of the waters of the Saraswati. Some places refer to the destruction of the Kshatriyas by Parshu Rama, and other spots are dedicated to the story of Pandus, such as Kshrahi, Vasa and Asthipur. In the first of these places the water of the river was changed to milk (Khshira) for the use of the wearied Pandus, and in the other, their bones (asthi) were collected in a heap. In A.D. 634 these bones were shown to the Chinese pilgrim, Hiuen-Tsang who records that these were of large size. All my enquiries for them were fruitless, but the site of Asthipur is still pointed out in the plain to the

west of the city towards Aujas Ghat."[3]

The myth regarding the disappearance of the Saraswati river in the sand is as follows.[4] Saraswati was the daughter of Mahadeo, but her father one day in a fit of drunkenness approached her with intent to violate her modesty. She fled and, whenever she saw her pursuer gaining she dived underground, re-emerging a few miles further on. The river sprang up in her track and where she disappeared, the river also went under ground.

Saraswati finds mention in the *Rig Veda*. It was a much bigger river then and joined the Arabian Sea. Manu has also mentioned in his celebrated *Samhita* that the region between the Saraswati and Drishadwati was 'God-fashioned country' *(Deva Nirmata Desa)*.[5] The *Rig Veda* also describes Saraswati as "the best of Mothers, the best of rivers and the best of Goddesses."[6]

The Ghaggar : This river rises in the outer Himalayan ranges between the Yamuna and the Sutlej. It enters the plains as a rapid and variable mountain torrent, passes near Ambala, and after a south-west flow of about 113 km through the Patiala district of Punjab, where it is joined by Saraswati, Markanda and other numerous streams which cross the Ambala district between Yamuna and Sutlej, bends to the west, through the Hissar district and Bikaner Division of Rajasthan, where it is finally lost, some 467 km from its source.

From the appearance of the Ghaggar valley and the numerous remains of towns and villages which stud its banks, it is evident that at one time it was huge river and probably was the channel of a perennial stream. It has been identified with Saraswati by some and Drishadwati by others.

The Markanda : This is a rivulet of the Indo-Gangetic watershed and flows across Ambala and Karnal districts. It is distinguished from the rest of the hill streams by its extensive floods and by the heavy deposit of silt. Sand is

more rarely deposited and as a rule only in the vicinity of the banks. Its surplus water finds its way into Sarusa Jheel, where it joins Saraswati.

Several small streams flow in the southern region too. Of these, two—the Sahibi and Indori—are of some importance.

The Sahibi : This rivulet rises in the Mewat hills near Manohar pur and Jitgarh, about 113 km north of Jaipur. It flows as a broad stream along the boundary of Alwar and Patan. Crossing Alwar below Shahjahanpur, it enters Rewari near Kot-qasim. It then passes through Pataudi and the Jhajjar tehsil of Rohtak district. At the village of Kutani in Rohtak district, it divides into branches, which again reunite near Sondhi. The united stream turns to the north again and then passing through the Delhi territory falls into the Yamuna through a channel.

The Indori : This rivulet rises near the old fort of Indore in the Mewat hills, west of the town of Nuh in Gurgaon district. This also divides into two branches, the main branch joining Sahibi Nadi on the southern border of Rewari tehsil, while the collected waters of a number of feeders of the other branch, after spreading over low-lands around Bhora, joins Sahibi Nadi near Pataudi.

All these rivulets have water in the rainy season but always dry up in the hot season and seldom last beyond October. These rivulets no doubt cause great damage to extensive areas during the rainy season, but also add up a great deal to the State's prosperity; they bring a lot of rich clay with them and leave it behind at the places they pass through. As a result, the farmers get very luxuriant crops of wheat, gram and sugarcane on their fields. Besides, the subsoil water level also rises along their beds facilitating irrigation.

Flora

Haryana is fairly rich in its flora, although it does not possess many forests. The total area under forests is only 3.3 per cent of the total land area, of which state forests

represent only 1.7 per cent. According to the national forest policy, this should be 20 per cent for the plains and 60 per cent for the hills. The State Forest Department is making efforts to check the onwards march of the Rajasthan desert to prevent soil erosion and to augment the supply of timber, firewood, and other forest products of economic importance. The total area has now increased from 1339 sq. km. to 1478 sq. km, due to the acquisition of some more area, mostly in Morni hills.

Economic Plantation : In order to develop the forest resources of the state, plantations covering over 3820 hectares have been raised in various districts. This includes the planting of eucalyptus, under the scheme of 'Quick Growing Species'. It also includes 752 hectares of plantations raised under the scheme of Farm Forestry and Village Fuel Plantations in order to save cowdung for use as manure.

The Morni forest areas, so far part of private property, are now being acquired to develop the forest potential in this area. To open up the area, a forest inspection hut has been built at Chhamla, and the Thapli-Morni road has been widened and made motorable.

An area of 359 hectares in the Morni hills has been planted with 'Bhabbar' grass to increase the supply of raw material for paper mills.

Fauna

Like flora, Haryana is fairly rich in its fauna too. In older times lions and tigers were not uncommon in the hilly tracts and forests of Ambala and parts of Karnal. The Nardak in the latter tract was especially a favourite hunting ground for the Mughal Emperors. But now wild animals seem to be extinct. Leopard, and Nilgai are also rare species now. But jackal, hare, deer, fox, and wildcat are found almost everywhere even now.

The common birds include peacock, partridge, quail, sandgrouse, pigeon and snipe. Geese and kulan and the lesser bustard are sometimes seen. In the hills pheasant of

various kinds, Chikar, and jungle fowl abound.

There are many types of snakes here. Among these the venomous snakes are the cobra and krait and the others are the ones usually found in other parts of northern India.

Milch Cattle

Haryana is known throughout the country for its milch and draught cattle and claims the honour to be the home of two of the best Indian breeds of cows and buffaloes. This is because its soil and climate are suitable for breeding good stock. The region has vast potentials for the development of the dairy industry and given proper guidance and direction it can well become the Denmark of India.

Mineral Resources

Haryana is not very rich in mineral resources, a great part of it being covered by alluvium. Mineral-bearing tracts are confined to Mahendargarh and Gurgaon districts in the south, and to a small narrow belt at the north-western border of erstwhile Ambala district.

The minerals which are found here are limestone, kankar, marble, iron ore and slate mostly in Mahendargarh district. Deposits of China clay and slate are found in Gurgaon and limestone in Ambala. It is estimated that the value of minerals produced in Haryana in 1994-95 was nearly Rs. 66.1[7] million. This forms a very negligible part of India's total mineral production. Limestone and kankar, used for cement production, which account for the bulk of mineral production in Haryana, are found almost everywhere. Their share has been 43 percent of the total value of mineral produced in Haryana in 1994-95.

The quantities of limestone and lime kankar extracted in the state during the year 1997-98 has been reported to be nil.[8] Both the cement factories at Surajpur and Charkhi-Dadri are closed. These two minerals have therefore become commercially insignificant.

During the year 1997-98 3,36,788 metric tonnes of

silica sand was mined in Faridabad District, worth Rs 38 million.[9] It accounts for over 50 per cent of state income from mining and quarrying, amounting to Rs 75.8 million[10]

During the year 1994-95, 8000 metric tonnes of iron ore worth Rs 1.4 million was mined from Bhiwani District.[7] The iron ore in Bhiwani District occurs in small quantity and is not of high grade.

A number of other minerals are known to occur in Mahendargarh. These are : asbestos, calcite, copper ore, kyanite, manganese ore, mica and vermiculite. By and large these occurrences are small, and the ore is of low grade.

Conclusion

From the above survey one realises that Haryana, in terms of its area and population, is a small State; in natural resources it is moderately placed. Except for Yamuna, there is no perennial river here. The state is not rich in mineral resources either. The soil however, is fertile, and, given enough water can yield rich harvests.

NOTES

1. Statistical Abstract of Haryana 1997-98 (1999), Economic and Statistical Organization, Planning Department, Government of Haryana, pages 841, p 25.
2. Ibid, pp. 96-97.
3. Quoted in Ambala District Gazetteer, pp. 7-8.
4. Ambala District Gazetteer (1910).
5. A.C. Das. *Rig Veda India, p. 6.*
6. *Ibid.*
7. Economic and Statistical Abstract of Haryana 1994-95 (1996), Economic and Statistical Organization, Planning Department Haryana, pp 370-371.
8. Economic and Statistical Abstract of Haryana 1997-98 (1999) Economic and Statistical Organisation, Planning Department, Government of Haryana, Pages 841, pp 404-405.
9. *Ibid* pp 218-219.
10. Economic and Statistical Abstract of Haryana 1994-95 (1996), Economic and Statistical Organisation, Planning Department Govt. of Haryana, Pages 803 pp 370-371.

2

THROUGH THE AGES

The Present State of Haryana was constituted on November 1, 1966, as a result of the bifurcation of the bilingual state of the Punjab. The State comprises of 19 districts — Gurgaon, Faridabad, Rohtak, Mahendargarh, Hissar, Sirsa, Karnal, Jind, Ambala, Bhiwani, Kurukshetra, Sonepat, Panipat, Jhajjar, Rewari, Fatehabad, Kaithal, Yamunanagar and Panchkula.

The origin of the name of Haryana is traced to different sources and has been explained in several ways. According to one view 'Haryana' is derived from 'Hariyali' i.e. greenery, which indicates that at one time it was a rich and fertile land. There is another view similar to this, that this region was at one time covered by *Haryal-Ban,* dense forests. Some people trace the origin of the name to Raja Harish Chandra of Oudh, who is said to have first settled in this part of the country. The author of *Tarikh-i-Zillah Rohtak,* Maharaj Krishan, has suggested that it may have been derived from *harana* (robbery) once prevalent in the area. Another writer, G.C. Avasthi in his work *Veda-Dharatala,* has traced the name back to the *Rig Veda* itself. According to this writer, Varuraja who ruled over this tract used, 'Haryana' as a qualifying adjective and the areas came to be known as such. Rahul Sanskrityayana, a reputed scholar, held the name to be a corrupt from of *Haridhankya*—a term used in ancient literature for this area. Dr. Budh Parkash connects 'Haryana' with 'Abhirayana', as the region was populated by the Ahirs during the post-Mahabharata period. According to Dr. H.R. Gupta,

'Haryana' is a corrupt form of 'Aryana' the home of the Aryans, as Rajputana is the land inhabited by the Rajputs, Bhattiana the abode of Bhattis, and Ludhiana the habitat of Lodhis. This view seems to be more plausible.

This view is held by some other scholars also. According to eminent historians like A.C. Das and R.K. Mukherji, the original home of the Aryans was the region called Haryana. The banks of the fabulous Saraswati were their earliest settlements. It was from here that they later migrated to other parts of India, Asia and Europe.

It appears that during the protohistoric period, Haryana was the main centre of the Aryan settlements and the region in all probability, as argued by H.R. Gupta, owes its name to this fact.

Prof. A.L. Basham seems to support this view. "Among the many peoples who entered India in the second millennium B.C." Basham writes, "was a group of related tribes, whose priests had perfected a very advanced poetic technique, which they used for the composition of hymns to be sung in praise of their gods at sacrifices. These tribes, chief of whom was that of the Bhartas, settled mainly in East Punjab and in the region between the Sutlej and Yamuna, which later became known as Brahmavarta. The hymns composed by their priests in their new home were carefully handed down by word of mouth and early in the first millenium B.C. were collected and arranged."[1]

Continuing, Prof. Basham observes : "When the hymns were written, the focus of Aryan culture was the region between the Jamuna (Sanskrit *Yamuna*) and Sutlej (Sanskrit *Saturdri*), south of the modern Ambala, and along the upper course of the river Saraswati. The latter river is now an insignificant stream, losing itself in the desert of Rajasthan, but it then flowed broad and strong and probably joined the Indus, below the confluence of the Sutlej. The Vedic poets knew the Himalayas but not the land south of Jamuna and they did not mention the Vindhyas. To the East the Aryans had not expanded far beyond Jamuna and

Ganges. Ganges is mentioned in one late hymn."

The fact that Aryan culture and civilization developed and matured on the banks of the Saraswati finds mention in Vedic literature itself. If we accept the view propounded by some historians that the Haryana region was a part of the Sapt-Sindhu valley which extended from Indus to Sutlej and Saraswati, this area was then obviously one of their settlements. The Aryans, it appears, were greatly attached to their home in Brahmavarta (the name occurs frequently in ancient Sanskrit literature). This is apparent from their prayer to their sacred river Saraswati:

Guide us Saraswati to glorious treasure,
Refuse us not thy milk, nor spurn us from thee,
Gladly accept our friendship and obedience.
Let us not go from thee to distant countries.

(Rig-Veda vi, 6114)

The Sapta-Sindhu Region

The Sapta-Sindhu region, according to Prof. A.C. Das, extended in those days as far to the north-west as Gandhar. It was also surrounded by sea on all sides. Gandhar area is the same as modern Kandhar-Kabul. Towards the north it extended up to Bactria and Eastern Turkistan across the Himalaya. The climate of this region at that time was cold throughout the year, because of its proximity to the sea. In Rig-Veda the year itself is called *hima* or winter. Due to new geological formations, the Rajputana Sea disappeared and the climate changed from cold to hot.

The antiquity of Haryana is also established by references in Atharvaveda and the Brahmanas. The Kurus are mentioned as a prominent people, who gave their name to Kurukshetra and made it the home of Vedic culture.

In the *Mahabharata*, Nakula, one of the Pandav brothers, is believed to have led an expedition to Rohtak (Rohitaka) and Sirsa (Sairiksa).

Due to its strategic position, Haryana has always occupied a key position in the political history of India. For

stability in northern India it was essential to have a firm hold over Haryana.

From this time to the rise of the republican tribes in the post-Maurya period, we do not have much information. But after that there is ample evidence.

The Republics

Archaeological discoveries at Sugh show that Haryana was a part of the Mauryan Empire. Ashokan pillars at Topra (Ambala) and Hissar, and his stupas at Chaneti and Thanesar also substantiate this view.

The decline and break-up of the Mauryan Empire tempted foreign peoples like the Bactrians, Greeks, Parthians, Scythians and Kushans to invade India. After some confusion the Yaudheyas, an Indo-Iranian clan, repelled the Kushans from the region between the Sutlej and Yamuna where they established their own rule. The Yaudheyas were oligarchical-*cum*-republican in their system of governance with Rohtak as the capital.

From the coins discovered from several places it has been established that the Yaudheya territory extended over the adjoining tracts of U.P. on one side and Rajasthan on the other, between *c.* 150 B.C. and 350 A.D. According to the inscription of the Gupta Emperor Samudra Gupta, on the Ashokan pillar at Allahabad, the Yaudheyas paid tribute to the Gupta empire.

The Haryana people then, as now, seem to have been fond of folk music. The drummers of Rohtak, playing folk music in Yaudheya tunes to the accompaniment of lutes are known as far as the famous Gupta city of Ujjain.

In the seventh century A.D. Haryana formed an important part of Harshvardhana's empire, with its capital at Thanesar. In his biographical work *Harsacharita*, Bana, Harsha's court poet, has given a highly flattering account of the capital city and its people. The poet put his imagination to good use in describing the women of Thanesar :

"Their eyes are a natural wreath,
the garlands of lotus are a mere burden.
The images of their curls in the convex of their cheeks are ear-pendents that give no trouble.
Their cheeks alone radiate perpetual sunshine.
Their voices alone are their sweet tunes.
The gleam of their lips is a more brilliant cosmetic.
Their arms are the softest of playfully smiting winds."

The Chinese pilgrim Hiuen Tsang, who visited Thanesar and stayed long enough to have studied the conditions of the people in some depth has also recorded very favourable observations. He found the region prosperous both in trade and industry. He visited many Buddhist monasteries and Brahmanic temples and found that both faiths flourished side by side. The capital region was called 'place of religious merit' (*Dharmakshetra*).

Post-Harsha Period

After the dissolution of Harsha's empire Haryana continued to flourish. The Pratihara empire was followed by the Tomar rulers, one of whom, Anangapala, founded the city of Delhi. Haryana formed a part of his empire. According to the Pehova inscription (882 A.D.), the area appears to have become a part of the empire of Bhoja of the Gurjara-Pratihara dynasty.

During the post-Harsha period we find mention of another people; the Bhadanakas, who dominated the area around Rewari and Gurgaon. Their territory comprised the tract including the present district of Gurgaon, a part of the Alwar state and the Bhiwani area. It is possible that the village of Bhadavasa, near Rewari, may have been their seat of power. Prof. Dasaratha Sarma has identified them with the Ahirs. They are reported to have clashed with the Chauhans, one of whose kings, Prithviraj III, inflicted a crushing defeat on them and annexed their country. The Chauhan ruler also humbled the Tomars and

occupied their territory. But their hold did not prove to be long-lived and it came to an end soon.

Chand Bardai's Contribution to Hindi Literature

Hitherto, it had been believed that the great Hindi poet Chand Bardai was born at Lahore.[2] He was the court poet and Prime Minister of the last Hindu King of India : Prithviraj Chauhan. He and Prithviraj were born on the same day and died on the same day.

Chand Bardai has described the story of the 'Swayambara' of Samyukta and her marriage with Prithviraj Chauhan, the latter's enmity with Jai Chand, wars between Shahabuddin Mohammad Ghori and Prithviraj Chauhan and the death of Prithviraj Chauhan[3] in his famous poetic work : *'Prithviraj Raso.'*

But now Dr. B.P. Sharma, Lecturer in DAV College Chandigarh has proved in his Ph.D. thesis that Chand Bardai belonged to Hisar in Haryana and not Lahore. It has been pointed out there in that Chand Bardai was not a contemporary of Prithvi Raj Chauhan and was Charan poet of 16th centuary A.D.[4] Dr. Sharma has supported his claim on the basis of certain 'Bangru', words used in *'Prithviraj Raso'* e.g. *'tabllat'* (tab tak), 'Ralle' (mil gaya), *'ghane'* (jiada), *'jahin'* (jis din), *'Bhali'* (sunder), *'Pondi'* (gurganne) etc. Bangru is a dialect spoken in Hisar (Haryana).

There are now two points of view regarding the place of birth of Chand Bardai and some more research work is thus required to settle the issue. But in the mean time agreeing to the point of view of Dr. Sharma, one may draw a great deal of pride that Chand Bardai who gave Hindi literature such a remarkable work: *Prithviraj Raso* and thus did a laudable service to Hindi literature, belonged to Haryana.

Chand Bardai was proficient in grammer, astrology, Dharmashashtras etc. *Prithviraj Raso* comprises of 2500 page in 69 chapters. There are about one lakh couplets in it. Undoutedly, Chand Bardai made a tremendous

contribution in the development of modern Hindi.

Nath Sampradaye

Nath Sampradaye has a very prominent place in the devotional history of India. It mostly consists of the Gorakpanthi Yogis who pierced their ears and wear 'kundals' in them. They are thus called the 'Kanphadas' that is the ones who get their ears torn.[5]

After Shankaracharya, Gorakh Nath was the greatest religious leader of India. He lived in the 12th century A.D. Before the Bhakti movement Gorakh Nath headed the strongest religious movement based on 'Yog Marg'. There is no Indian language which does not tell the stories connected with Gorakh Nath.[6] He gave 'Yog Marg' an organised form.[7] According to him to have a Guru was a must for all because without Guru there could be no 'Gyan' as would be clear from these two lines of Gorakh Nath :

"Guru ki je gahila, niguru na rahila,
Guru bin gyan na payela re bhaila."[8]

(have a Guru; do not remain without a Guru because O brother there will be no 'Gyan' without a Guru.)

Pehowa (Kurukshetra) and Bohar Asthal (Rohtak) are the two main centres of 'Nath Sampradye' in Haryana. Baba Chaurangi Nath and Baba Mast Nath are considered the leading lights of Nath Sampradaye in Haryana.[9] Both of them belonged to Asthal Bohar (Rohtak). Baba Mast Nath has mentioned in his autobiography that Baba Mast Nath did penance at Asthal Bohar for a period of 12 years. The word Bohar Asthal is the corrupted form of the word Vihar Sthal, a place where a Bodh Vihar was earlier situated.[9]

Baba Chaurangi Nath lived in the 12th century A.D. He had another name Puran Bhagat. There are many folk tales of Puran Bhagat and Raja Risalu which are prevalent

in Haryana. It is popularly believed that both of them were the devotees of Shiva and Puran Bhagat later became Chaurangi Nath.[9]

According to a Tibeti tradition Chaurangi Nath and Gorakh Nath were Guru Bhai: fellow-disciples of Guru Machhander Nath.[10] He wrote in Hindi, the beautiful verses full of spiritualism e.g.

"Mariba to man mir mariba, lutiba pawan bhandaram
sadhiba to panch tatt sadhiba, sayiba to niranjan nirankaram."

> If you want to kill, kill the bad desires of the mind; if you want to rob, rob the inexhaustible store of the fresh air; if you want to do devotional prayers do it for the 'panch tatva' i.e. the five basic elements of nature; and if you want to serve, serve God who is formless.[11]

After Chaurangi Nath, Baba Mast Nath was the most popular saint of Nath Sampradaye who made Asthal Bohar (Rohtak) the place of his penance and preachings in the first half of 18th century A.D.[12] It is popularly believed that he travelled the area between the rivers Yamuna and Ghaggar i.e. the area comprising the present day Haryana and spread the message of spiritualism. His poems were in the language of the people of this area and a perusal of the following lines of his poetry will show the distinct influence of Haryanvi in his verses :

"suni suni bachun ajog sub bol uthe yak bar
main aughar hai bayila matina heen labor,
tum aughar hum nath darshani
bat kahat tum so na bani."[12]

After listening to the inappropriate words of the Aughar, all began to say at once that the Aughar Baba is mad and that you are Aughar and we are Nath Darshani (Baba of Nath Sampradaye) and if we say the same thing to you, you will not understand it.

Baba Tota Nath, Baba Megh Nath, Yogi Mehar Nath,

Yogi Chet Nath, Baba Puran Nath and Mehant Shriyu Nath are the other saints of Nath Sampradaye who belonged to the Guru-Sishya (disciple) tradition of Baba Mast Nath and who have been the presiding saints of the Math of Nath Sampradaye situated at Asthal Bohar (Rohtak).

The presence of Nath Sampradaye has considerably enriched both the spiritual and cultural life of Haryana and the Hindi literature.

The Sultanate Period

With the defeat of Prithviraj at Terrain in 1192 A.D. at the hands of Ghori, a new chapter opened in the history of Haryana, which affected the future of the whole country. During the following 600 years which covers the period of the Delhi Sultanate and the Mughal Empire, historians and court chroniclers have mostly related the stories of kings and sultans, their court life, their fights and battles, the harem in intrigues and conspiracies of the nobles against one another and against the ruling Sultan, but little about the people themselves. Haryana being close to the capital suffered the most during this period. The people, however, bore it all patiently and stoically. Apart from the repeated disorders due to frequent changes of dynasties till the coming of the Mughals on the scene, there were other atrocities sometimes resulting in mass persecutions and total destruction of villages. The invasion of Timurlane towards the end of the 14th century played havoc with the imperial city of Delhi and the surrounding area. The region suffered similarly during the 18th century when Nadir Shah and Ahmad Shah Abdali invaded the country.

It is not an accident that all decisive battles which changed the fate of India were fought in Haryana, at Panipat. Every invader and aspirant to loot and power, after traversing the Punjab had to fight a pitched battle in Haryana before reaching Delhi.

The Delhi Sultanate established in 1206 was Turkish rather than Islamic. In fact it was ironic to call it a 'Muslim

Period' when the Indian Muslims were actually discriminated against, and excluded from all high offices. The Indian Muslims got preference over Hindus but the ruling junta was exclusively Turkish. The main object of the Turkish rulers was to keep the people under subjection, and curb the recalcitrant elements. This was achieved by a deliberate policy of squeezing and impoverishing the people so that they would never dare to rise in rebellion. For example, Allauddin bracketed wealth with rebellion. The land revenue was fixed at 50 per cent of the produce; other taxes like *jizya*, grazing-tax, house-tax etc. were also levied. Ghyasuddin followed the same policy. The Hindus were to be left only so much as not to make them arrogant on account of their wealth, on the one hand, and on the other not to desert their lands in despair. We also know that Muhammad-bin-Tughlak the next Sultan, enhanced the taxes so much that the people left their fields and fled. The officers of the sultan pursued them and hunted them like wild beasts.

The sultans maintained magnificent courts. The ordinary folk were subjected to humiliating restrictions. Balban excelled others in the splendour of his court. This he believed helped in cowing down the people by filling them with awe.

Allauddin adopted the traditional outlook in forbidding the Hindus to ride on horses, carry arms and dress elegantly. The idea was to infuse an inferiority complex into the bulk of the people.

The Haryana people did not reconcile themselves to this tyranny and struggled to overthrow it whenever an opportunity occurred. After the death of Iltutmish, the Hindus revolted and shook the Sultanate for a while. Raziya, the Sultan's daughter, came to the throne on the crest of popular movement at Delhi against the clique of bureaucrats who had dominated the government. The Turkish nobles started conspiracies against her and ultimately succeeded in overthrowing her.

Under the Khiljis also, the people around Delhi remained restive. Jalaluddin hated the Hindus. Allauddin Khilji framed laws to quell them and to drain their wealth. These measures brought a reaction after his death. Khusru Khan, a nominal convert to Islam put an end to the Khilji rule by becoming Sultan in 1320. His brief rule was, in fact, a Hindu rule. The Turkish nobles conspired again and succeeded in removing him. Repression of Hindus was resumed with a vengeance under Ghyasuddin Tughlak. Under him, it appeared, as if Allauddin had come back from his grave. Under Muhammad-bin-Tughlak the people rose in revolt and his rule was a miserable failure. Mahandi Hussain has recorded in his work on Muhammad-bin-Tughlak that due to the breakdown of the administration every person desired to wear the sacred thread again. The succeeding Sultans, Firoz and Nasiruddin, continued their undistinguished rule, till the dynasty was engulfed by the invasion of Timurlane in 1398.

Timur's invasion affected Haryana vitally as he razed to the ground a large part of the region, spreading terror and devastation. He was, however, not allowed to go unchallenged and the martial communities of the area, the Jats, and Rajputs and the Ahirs defied him at several places.

Timur remained on the soil of Haryana for nearly one month. During this period he had to fight the people of this region constantly and regularly, almost twice a day. The Jats in particular and the non-Muslims in general offered stiff opposition to the invader at every step. Hundreds of thousands of the people of Haryana died while defending their soil. In contrast to this, the King of Delhi never thought of any resistance. He advised the people to flee and save their lives.

Even after the withdrawal of Timur, conditions did not quieten in Haryana. The Jats and the Meos remained unsubdued. During the reign of Allauddin, Alam, the Meo leader, occupied the whole territory from Mathura to Sarai

Lado near Delhi.

The sultanate was obviously disintegrating. During the 15th century, the Delhi government was not able to exercise authority over a wide area. The Hindus escaped persecution to some extent during this period. This is also the time of the rise of the '*Bhakti*' and '*Sufi*' movements. As a result men like Kabir and Guru Nanak were able to preach without fear.

Praise Accorded to Nischal Dass Vichar Sagar by Swami Vivekananda

Poet Dadu Dayal was the first Bhakti Saint of Haryana who sang in the praise of God in the simple language of the people.

Sadhu Nischal Das was a Dadu Panthi poet of Haryana who wrote his famous Bhasha Granth : '*Vichar Sagar*'. He was born at village Kahroli (now in Tehsil Hansi of District Hisar) in 1791 A.D.[13] in a Jat family. He had to pose himself as a Brahman with a view to acquire Sanskrit education at Kashi. He was a great Sanskrit scholar and an authority on Vedanta. He wrote *Vichar Sagar* while living in his village. He has described Vedanta and religious code of justice in the form of a dialogue between guru and disciple in the question-answer form.[13] *Vichar Sagar* is an extract of Vedas, various Shashtras and several spoken religious scriptures written in a simple manner, in the language, i.e. Hindi.[14] *Vichar Sagar* became so popular that it was translated into English, Bengali, Marathi etc.[13]

Swami Vivekananda also accorded praise for Nischal Dass' *Vichar Sagar* when he said that it was the most remarkable Bhasha Granth of India in the last three centuries.[14]

With the consolidation of power by Sikander Lodi, persecution was revived. Under the last Lodi ruler, Ibrahim (1517-26) there was such great dissatisfaction that Babar who was encouraged to invade India repeatedly, succeeded at last at Panipat in 1526. This laid the foundation of the

Mughal dynasty which ruled India for more than 200 years.

The Mughals

At the time of Babar's invasion, India was a house divided. Both Daulat Khan, governor of the Punjab, and Rana Sangha, are said to have invited Babar. At the battle of Panipat, Sanghar, founder of the Phulkian state of Patiala, and Vikramaditya, the last of the Tomara dynasty of Gwalior, were both killed, fighting on the side of the invader.

The people of Haryana, however, refused to submit meekly. In 1529 the Mandhar Rajputs of Nardak region (Karnal-Kurukshetra region) rebelled against their chief and defeated the local Mughal troops. Babar took a serious view of the uprising and despatched a huge army to Nardak. After fierce fighting, lasting several days, the rebels were defeated. Babar had hundreds of them killed and their houses burnt.

The rule of Humayun, with a brief spell by Sher Shah, followed uneventfully till the coming of Akbar who settled down to a long reign of forty-nine years.

Akbar, however, had to face a great battle at Panipat in 1556, the Delhi forces being commanded by a great Hindu general Hemu. Hemu belonged to Rewari and though a Bania by caste, he was one of the greatest commanders that the period produced. His military skill was such that he is ranked amongst the greatest generals of his time. Akbar won by sheer accident. Hemu could as well have been the winner. "No Hindu had been covered with so many glorious wounds on the field of battle except Maharana Sangha", remarks Dr. K.R. Quanungo. "No Rajput wielded the sword so bravely against foreign invaders as this humble Hindu of Rewari did on the battlefield of Panipat."

Akbar was afraid of Hemu as Babar had been of Rana Sangha. It was Bairam Khan who persuaded Akbar to fight. Supported by the local population, Hemu at first

filled the hearts of the Mughals with fear. He fought heroically but for the chance arrow that struck him in the eye he might have carried the field.

We do not know much about the common people of the region during this long period. It seems that Akbar, the greatest of the Mughals, was averse to the people of this region because of their rebellious and independent disposition.

Things were comparatively quite during the reigns of Jahangir and Shah Jahan. This was a period of relative peace in Haryana. This period also saw the constructive works for public welfare, such as roads, *sarais*, wells, etc. The Mughals generally detested the villages and the higher officers seldom visited them. If the peasants paid their land revenue in time, they were left in peace. With the coming of Aurangzeb the picture changed and his intolerance hastened the end of the Empire.

Abhai Chand who Inspired Sarmad, the religious teacher of Dara Shukoh

Dara Shukoh had approached Saint Sarmad for the study of Jewish religion when the latter was living in Delhi with his disciple Abhai Chand.[15] Abhai Chand had translated a part of the Book of Moses into Persian which was revised by Sarmad and this became the source of information to Dara Shukoh on Jewish religion.

Saint Mohammad Said Sarmad was an Aramanian Jew from Ribbani sect who became a Muslim. He came to Tatta (Sind) as a merchant where he befriended a Bania boy Abhai Chand. Abhai Chand also got attached to Sarmad and it became a life long bond of friendship.[16] They started living and travelling together and during their wanderings went to the court of Qutab Shah of Golconda. They later came to Delhi and lived there under the patronage of Dara Shukoh.[17] About Abhai Chand, Sarmad said in one of his verses : "Khuda-i-man Abhai Chand ast ya digar" i.e. "I do not know if in this world my

God is Abhai Chand or some one else."[17]

In Delhi, Dara Shukoh enjoyed Sarmad's discources for a considerable time and called him as his Pir-u-Murshid-i-man i.e. master.

After Dara's murder Sarmad was also put to death by Aurangzeb on the charge of heresy.[18] Sarmad's tomb lies east of Jama Masjid in Delhi which is even today a place of worship. Sarmad had predicted that Dara will be the king and when Aurangzeb asked him as to why he said so, Sarmad replied that Dara after his death had become the eternal king.[19]

Sarmad was a Sufi Saint who was well versed in comparative religion. He was a liberal thinker as would be evident from his own words : "I obey Quran says Sarmad, I am a Hindu Priest and a monk, I am a Rabbi Jew, I am an infidel and I am a Muslim."[20] He preached his Sufi ideas to the people of Delhi and exercised a great influence over their minds.

Sarmad became a companion of Emperor Shah Jahan and the tutor of Dara Shukoh whom he taught Upanishad and Bhagavad Gita.[21] Sarmad, a dervish has also been acknowledged as one of the Saints of Radhaswamis.[22]

Sarmad came to India as a stranger. He came in contact with Abhai Chand who became not only Sarmad's constant companion but also his source of inspiration. It was this great collaboration and inspiration of a Hindu friend who shaped Sarmad into a great Sufi Saint of his times who ruled the minds of the common people. He also became Pir Murshad of Dara Shukoh and one of the Saints of Radhaswamis. This unique man Abhai Chand according to one popular belief belonged to Rohtak and was a Jat by caste. Incidently Rohtak was also a big centre of Sufi saints during the times of Sarmad.

Aurangzeb claimed to be the shadow of God on earth. He also considered himself to be the Khalifa of the age (the *vakil* of God). Haryana being close to the Imperial capital, felt the full impact of Aurangzeb's repression. It is about

this time that the Jats around Mathura and Agra revolted and this ultimately led to the rise of the Jat state of Bharatpur.

The Jat peasants arose against Aurangzeb under Raja Ram. The great royal road, which led from Delhi to Agra and Dholpur, and thence through Malwa to the Deccan passed directly through the Jat territory. The Jats got ample opportunities for looting carvans. Raja Ram grew bolder and even looted Akbar's tomb at Sikandara. Aurangzeb was alarmed and decided to curb the Jats. In 1688, he appointed his grandson, Bidar Bakht, as supreme commander against the Jats, who captured some of their strongholds. The Jats, however, regained power under Churaman, a nephew of Raja Ram.

The Marathas in the south and the Sikhs in the Punjab also rebelled and were responsible in no small measure for weakening the empire.

The Jats continued their rebellion, even after Aurangzeb. Bahadur Shah appointed Sawai Jai Singh for operations against them. The Mughals recognized Badan Singh, successor of Churaman, as Raja of Dig. The real founder of Bharatpur was Maharaja Suraj Mal, Badan Singh's successor and a genius. Dr. J.N. Sarkar called him the 'Plato of the Jat tribe'. Suraj Mal extended his authority over the districts of Agra, Dholpur, Mainpuri, Hathras, Aligarh, Etawah, Meerut, Rohtak, Gurgaon and Mathura. He was undoubtedly the greatest warrior and the ablest statesman that the Jats have ever produced. After his death in 1763 the Jat power declined.

After the death of Aurangzeb in 1707, the empire which Babar and Akbar had built and Jahangir and Shahjehan nurtured, crumbled to pieces. Haryana suffered much during this period of disintegration. All the aspirants to power who entered the fray for the Imperial city had to fight in the Haryana territory. The two foreign invasions of Nadir Shah and Abdali further added to the confusion.

Sufi Movement

Besides the Hindu Sanatan Dharma, a foreign religion also became the part and parcel of the religious movement here which influenced the Hindi literature. This religious movement was influenced by the 'advaitvad' of Hinduism but this movement contained the Sufi ideology of the Sufi Saints who grew up in Persia and Arabia in the atmosphere of Islam. These Islamic preachers introduced India to the Islamic religion through the local love stories and put themselves as the role models through their penance and renunciation and tried to forge a path of Hindu-Muslim unity.[23]

Saint Fariduddin Shakarganji established the Chisti order in Haryana. Sufi Matts were established at Hansi (Hisar) Panipat, Karnal and Ambala. His full name is Shaikh-ul-Islam Maulana Diwana Baba Fariduddin Ganj-i-shakar Suleman Aujodhani. In short he is known as Baba Farid.[24] He was the disciple of Mohammad Bakhtiar Kaki. He preached Sufism mostly while residing at Hansi (Hisar-Haryana) and Ajodhan (Pakpatan-Pakistan). Some of Baba Farid's creations are also included in Guru Granth Sahib and are sub-titled as "Salok Shaikh Farid Ji."[24]

Baba Farid was born at Khetwal near Multan in 1149 A.D. His father Jamuluddin (Kamaluddin) was a nephew of Mahmud Gaznavi. He wrote in Persian, Punjabi, Multani and Hindvi (Hindi). He was one of the earliest poets to write in Hindi. The following lines exemplify Baba Farid's Hindi poetry and the depth of his spiritual thought:

> *"Farida khak na nindiye, khak jehu na koi*
> *jiwandian pairan tale, moiyan oupar hoi."*

(Baba Farid says that there is nothing like the dust and no one should show disrespect to 'dust'. Because one walks on it, when one is alive and it covers him when one is dead.)[24]

Boo Ali Shah Kalandar was the second most prominent poet-sufi saints of the Chisti order. He established the Kalandaria order. He was also called Sharfuddin. His ancestors came from Iraq and settled at Panipat where he was born in 1206 A.D. and died in 1325 A.D. His mausoleum is also situated in Panipat where a fair is held every year.[24] He wrote both in Persian and Hindi. The simplicity of his language and depth of emotion (the pain of separation from a loved one) is illustrated by the following lines.

"Po phatat sakhi sunat hon piea pardeshin gone
piea main hea main hod hai pahele phate hai kaun."

My friend do you hear me, at dawn, my beloved will leave for a far off place and now there is a competition between these two events i.e. whether my beloved will go first at the break of the dawn or my heart will burst before the dawn breaks.[25]

This was the first phase of the Sufi Movement in Haryana which spanned from about 943 A.D. to 1143 A.D. This is the early period of the development of Hindi literature in Haryana which finds its true expression in the discourses of the Sufi Saints of this period.[25]

The second phase of the Sufi movement in Haryana commenced with Shaikh Aman Allah Panipati (1467 A.D. to 1549 A.D.).[26] He was influenced by the Indian doctrine of Advaitavad to a great extent and his discourse of Advaitavad used to be well reasoned. He was a great Faqir of his times. His mausoleum is also situated at Panipat.[26]

The great Sufi poet Mohammad Afzal was also a resident of Panipat. He wrote romantic poetry, both concerning the wordly love and the spiritual love of God. His book of poems '*Vikat Kahani*' on the theme is quite popular. A short extract :

'Oh friend'. Listen to my strange story of intense love which has made me mad. I have no peace in the day

and I have no sleep during the night and the pangs of separation from my beloved has burnt both my body and soul. All call me crazy and consider me *'Majno'* immersed in perpetual sorrow. This is a fine example of Hindi language the way it was spoken in the 16th-17th century A.D. Mohammad Afzal died in 1623 A.D.

There were three other Sufi saints of Panipat : Shaikh Usman Zindapir, Shaikh Nizamuddin and Shah Ali.[26] Shaikh Zindapir died at Panipat in 1590 A.D. and his mausoleum is also situated there. Shaikh Nizamuddin was the son of Shaikh Usman Zindapir. He was a charismatic saint. He died in 1609 A.D. and his mausoleum is also situated at Panipat.[27] Shaikh Shah Ali Chisti Panipati was a disciple of Shaikh Nizamuddin. The people of the area revered him because of his spiritual powers. He died in 1634 A.D.

Gulam Kadar Zilani of Rohtak (1749-1809 A.D.) was a prominent sufi saint, whose poetry was influenced by Advaitavad and Vishnu Bhakti. Joge Sagar is one of his popular creations and the following lines from this book are fine example of spiritualism in his poetry in the local language Hindi:

"Jo hari ki hai chahna, maa ke din le hath
dhayan main puri sadhana, kar le is main sath
jab joban sabh kho chuka, phir ho kaisa neh
bhula phire kisan, Katak mange meh."[28]

If you seek God, be drunk with the cup of His Bhakti and remember Him constantly from right now. After the loss of youth there cannot be any love and it will be like the wish of the peasant when he expects rain in the month at 'Kartik' (October-November) which is never fulfilled. The Sufi movement and the presence of these great saints in Haryana, enriched the cultural and spiritual life of its people and also immensely enriched Hindi literature.

Later Mughal and Early British Period (1761-1857)

Delhi has always been the heart of political life of Haryana and the neighbouring territory. It underwent swift decline after the disintegration of the Mughal empire, starting from the early 18th century. The main steps in this direction were the sacking of Nadir Shah and Abdali, the civil wars of the nobility or feudal lords, and the atrocities of Ghulam Quadir. This was followed by the internecine wars between the Marathas, the Sikhs and the Jats. The situation was finally resolved by the British who occupied the Mughal capital in 1803 after defeating the Marathas in its vicinity.

This is also the period when George Thomas, an Irish adventurer who after joining service first under the Marathas, then with Begum Samru of Sardhana, carved out a kingdom of his own, with his capital at Hansi and assumed the rather ostentatious title 'Raja of Haryana'.

The two powers that attempted to capture Delhi—the Afghans and the Marathas—failed, the one lacking political cohesion, the other necessary resources. The Panipat combat between the Afghans and the Marathas was not decisive but it showed that neither was suited to the role of the political successor to the great Mughals.

Other powers around Delhi, the Sikhs in the north, the Rajput chiefs in the west, and the Bharatpur Jats in the south, were not strong enough to influence the final result. Mewat on the western border of the Imperial district, with its sandy plains and low rocky hills, was inhabited by Muslim Moes and Hindu Gujars, nomadic tribes skilled only in plundering. The Emperor himself was a semi-fugitive in Oudh, virtually a prisoner under Maratha custody.

But the Emperor was still the central factor in the whole situation. Though no longer an effective power, he was a power still. After Panipat, the Afghans returned to the north and the Marathas to the south, leaving the Sikhs and the Jats to fill the void. Emperor Shah Alam remained

a feudatory of the Marathas till their defeat at the hands of the British in 1803.

Lord Wellesley was determined to seize Delhi and the Jamuna 'Doab' and thereby bring the Emperor under his influence. The British fixed the personal allowance of Shah Alam at Rs. 6000 per month. The amount was to be raised on land west of Jamuna in Haryana, known as Assigned Territory.

The successors of Shah Alam, Akbar Shah (Akbar II) and Bahadur Shah, continued to wrangle about the amount of the allowance but they were never wholly satisfied with the British response. There were again disputes during the period of the last two Mughals about the right to nominate a successor. This was firmly turned down as the British no longer considered the Emperor enjoying any rights of sovereignty. Lord Minto in his minute of January 6, 1809 defined the British attitude as "a complementary recognition of a nominal Sovereignty." British East India company raised the material condition of the Emperor but downgraded his sovereign status. When Bahadur Shah, the last of the Mughals, raised the claims of Mirza Jiwan Bakht, his favourite son, in 1856, Lord Canning agreed to recognize him as the head of the family only, with the title of Prince or Shahzada.

The British Administration (1803-1857)

The administration which the British established in Delhi Territory, which included most of the present State of Haryana, after ousting the Marathas in 1803, is of some significance, as, to a large extent it provided the pattern on which, later, the Punjab itself was administered. In 1806, Seton assisted by Charles Metcalfe, made the first effort to establish regular administration. An essential step for this was to make a proper settlement of land. At first, settlements were made for short periods, but by 1820, conditions became stable enough to make settlements from three to twenty years. Metcalfe who at first had formed an

unfavourable impression about the people soon revised his opinion. He noticed a certain manliness of character amongst the people of both the city of Delhi and its Territory which made him fond of them. In the administration of Delhi, Metcalfe was helped by the fact that it was exempted from the Bengal Regulations. This gave him considerable latitude. Another fact was the discovery of the autonomous village system, which Metcalfe put to good use.

Amongst Metcalfe's achievements may be mentioned the prevention of *sati*, abolition of capital punishment and the gradual abolition of corporal punishement. Metcalfe aimed at utilizing the existing village institutions as far as they could be used; he also considered it important to ensure the loyalty of the peasantry, so that they could be relied upon in an emergency. To achieve this he made moderate settlement for long periods.

An important result of the policy initiated by Metcalfe was the restoration of the ancient canal system of the Delhi Territory. After a survey, extensive repairs were carried out to restore the canals and by 1825 the old Firozshah canal was in working order. This greatly improved agriculture around Delhi.

Metcalfe's system later found an able exponent in John Lawrence who utilized his Delhi experience with outstanding results in Punjab.

Lawrence spent twelve years of his total service of twentynine years in different capacities in the administration of Delhi Territory. He possessed an imposing personality; rugged, muscular, quite dark-complexioned and in general appearance much like a Jat. Even in dress he made a compromise between the English and Indian costumes. He mixed with the people freely, and spoke their language. He was straight both in word and deed, said always what he thought and acted exactly as he said. Like his master Dalhousie, he was an Imperialist and in his methods and temperament intolerant and autocratic. The

combination of these diverse qualities made him a successful administrator.

The British did not find it easy to administer Haryana. Their rule was paternal and they genuinely desired to improve the lot of the rural masses. The people being of a somewhat spirited and independent disposition did not always find it to their taste. The tract was inhabited predominantly by martial races, who lost no chance in resisting the British whenever and wherever they could. They regarded the British as no better than usurpers and plunderers. The Meos, Gujars, and Ahirs of Gurgaon, the Jats and Rangars of Rohtak, the Bhattis, Ranghars, Pachhadas, Bishnois and Jats of Hissar and the Sikhs of Karnal, all of them were strongly opposed to the new regime.

The British despatched troops to Karnal, Rohtak and Gurgaon to suppress them. Metcalfe himself has testified to this stiff opposition. The government found that the force at Delhi was unable to overawe the people and reinforcements had to be obtained from other districts. The authority of the resident was defied within a few miles of Delhi and a battalion of infantry with guns and a squadron of cavalry was needed to help restore law and order. The people in the vicinity of Delhi had armed themselves and they often took the offensive, keeping the forces on the alert. The city of Delhi itself was parcelled out into shares by the neighbouring villages, each co-partner monopolising the plunder of its allotted portion. Even the land revenue could not be collected without the support of the army.

Civil Administration : In the early stages the British tried to make use of the existing village institutions, particularly the Panchayats which had developed their own traditions. Charles Eliot, a contemporary official, has spoken highly about these panchayats. During his experience extending over ten years Eliot did not discover a single instance where a panchayat could be convicted of bribery. They inspired respect and their decisions were fair.

Metcalfe has written even more eloquently about these village republics :

> "The village communities are little Republics, having nearly every thing they want within themselves, and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds to revolution; Hindu, Pathan, Mughal, Mahratta, Sikh, English, are masters in turn, but the village communities remain the same."[29]

The pivot of administration, however, was the Headman, rather than the Panchayat. This was due to the fact that the government considered the collection of land revenue all-important. The panchayats further receded into the background as the British gradually built up a judicial system of their own, with a hierarchy of courts along with the police which became responsible for law and order.

1857 And After

The period preceding uprising of 1857 found several outstanding administrators in Haryana who were anxious to bring about a rapid development of the area. "If Ochterlony was the Babar and Charles the Akbar of British Delhi, Thomas Metcalfe was its Shahjahan", opines Dr. Spear.[30] Yet in spite of these brilliant men or perhaps because of them, Haryana was not reconciled to the British Raj. Dr. Spear attributes this failure to two causes : the overassessment of land which was bitterly resented as it brought into operation oppressive methods; and secondly the tampering with the age-old institutions like the panchayats. Even the great Lawrence failed to arouse the necessary enthusiasm, genuinely sympathetic as he was with the rural people.

When the uprising broke out, Haryana gave strong support to the muntineers, much to the astonishment of

the British.

"It is no answer to say", writes Dr. Spear, "that villagers are always passive and apathetic. The Delhi villagers fifty years earlier were neither, and were ready enough to act, whenever they thought their interests were involved. Clearly the villager, while he thought the government was not so bad as to be worth rising against, was also sure it was not good enough for him to raise a lathi in its defence."[31] In point of fact, the villager did raise his lathi, not in defence of the government but in demolishing it, if he could. However well meaning the British may have been, the villager strongly resented their constant interference in his affairs.

Dr. Spear is nearer truth when he observes :

> "To the 19th century administrators the rule was to improve; to improve was to interfere. Their mistake was as simple as it was great. They thought that the Indian village had survived down the ages in spite of constant neglect by government. The reverse was the truth; the Indian village had survived because of their constant neglect."[32]

The Mutiny has since been debated and interpreted in various ways. Disraeli who was for a moderate policy after its suppression thought such big events could not be a matter of cartridges; deeper causes were involved.

Although the Mutiny appears to have broken out suddenly without much pre-planning, the general discontent that prevailed helped in inflaming large areas. The rumours about cartridges, which caused the sepoys first to revolt at Meerut, fed the flame as it reached Delhi and then engulfed the whole of Haryana and the areas south of the city.

As we have already seen, British rule in Haryana was unpopular. The rural people were particularly unhappy and dissatisfied. The destruction of village communities, the economic policies of exploitation, the work of the

Christian missionaries, added to frequent famines and recurring epidemics, had made the people feel miserable and at heart suspect the British administration. Under such strained conditions only a spark was needed and this was supplied by the sepoys of Ambala and Meerut.

From Delhi the conflagration spread out all around. The mutineers first made an impact on the neighbouring district of Gurgaon, where the Mewatis joined hands with them. They were resisted in the urban areas by 'loyal' Khanzadas' who were also supported by loyal police but they were soon overcome. At Hodal the two groups of Jats, the Rawat and the Surot, fought on different sides but the 'loyalists' were ultimately routed. Major Eden, the political agent at Jaipur intervened in Gurgaon with a large contingent but without much success.

In Gurgaon the struggle continued even after the fall of Delhi, which occurred on September 20, 1857. Throughout October, Brigadier-General Showers tried to suppress the turbulent Meos, Gujars, Ranghars, Ahirs and the rebel princes.

He seized the Nawabs of Jhajjar, Dadri, Farrukhnagar and the Raja of Ballabhgarh, dispersed their troops and took their forts. In the settlement of Mewat, his work was shared by Clifford, the assistant collector of Gurgaon. Clifford's sister was stripped naked at the palace, tied to the wheels of a gun-carriage, dragged along the Chandni Chowk in Delhi and then, in the presence of the king's sons, cut to pieces. Clifford went on the rampage and burnt village after village, destroying the countryside with fire and sword. But his ruthless revenge did not last. He was killed by the Meos of Raisina and Muhammadpur.

In the Rohtak District the revolt broke out on May 24, when Tafzal Hussain reached there and attacked government offices in the name of Bahadur Shah. Deputy Commissioner Loch was unable to cope with the situation and left the district first for Gohana and then for Delhi. The rebels then had a free hand. Tafzal Hussain was able to

loot the district treasury securing more than a lakh of rupees. On his way back he burnt all European buildings at Sampla.

There was a general revolt in the district in which all classes participated, everybody from noble to peasant being enlisted on the side of the representative of the Mughals.

The Mutiny did not deter the Jats from indulging in factional fights of their own. Even a 'firman' (decree) from Bahadur Shah had no effect on them. There were free fights during the Mutiny among the neighbouring villages. The Dahiya and Dalal Jats revived their old rivalry and clashed fiercely with each other around Hassangarh. The Ahlawat Jats attacked Sampla and Baroda; Madina attacked Kathura; Butana destroyed Nuran-Khera; and all the headmen were hanged for attacking a military convoy. Sanghi and Khidwali were traditional foes and engaged each other in continuous fights; some Mehim villages on the Hissar side attacked those on the west border of Rohtak; the Ranghars plundered everyone irrespective of clan and loyalty. This continued for three months, yet the people did not forego the advantage of good rainfall to secure capital crops. These feuds had their own rules. No unfair advantage was taken, the adversaries serving each other due notice.

Lt R. Hudson, who was despatched to check the situation had to fight several engagements, each firmly contested. At Kharkhaudah the sepoys under Risaldar Bisarat Ali fought, according to Hudson himself, like 'devils'. After an indecisive battle at Rohtak, the rebels left the district while Hudson returned to Delhi leaving the district in the care of the Raja of Jind and some local leaders.

At Hissar, the uprising began with the troops stationed at Hissar, Hansi, and Sirsa, which in turn incited the civil population. There was killing of Europeans, destruction of property and looting of Mahajans and other loyal elements.

Muhammad Azam, a prince of the royal family, proclaimed the end of the British rule and established his authority in the district. After Prince Azam left Hissar for Delhi, the deputy commissioner of Firozepur, under instructions of Sir John Lawrence, Chief Commissioner of Punjab, moved into Hissar with strong support and after some fighting at various places brought the district under British control.

Prince Azam once again returned from Delhi to intervene in Hissar and although he mounted several engagements against the British troops, he did not succeed in retrieving the position. He finally moved to Gurgaon, where in collaboration with Rao Tula Ram, chief of Rewari, the struggle was revived in Ahirwal. Soon after, the united Indian forces gathered at Narnaul where the most contested battle took place. The Narnaul battle was the fiercest. It was also the most decisive. On the Haryana side, Raja Nahar Singh of Ballabhgarh, Nawab Samad Khan of Jhajjar, Rao Shahmed Khan of Mewat, along with Rao Kishan Gopal, together presented a most formidable force. Though Indians fought very bravely (16 November, 1857) the British succeeded in defeating them. With the reverse at Narnaul the cause of the Mutineers was finally lost in Haryana.

At Panipat, the Jat peasantry along with the other civil population were able to resist for some time. The British were successful in mobilising forces from Karnal, Patiala and other places and able to reduce the resisting village. In Ambala, the British anticipating the rise of the civil population clamped strict measures with the help of the troops of Patiala, Nabha, Jind and other neighbouring chiefs.

The British succeeded in gaining back the whole of Haryana by November 1857. The failure of the Mutiny brought severe punishment for the city of Delhi and the whole Haryana region. All the prominent leaders on whom the British could lay their hands were severely punished. Many of them were hanged, their properties confiscated

and awarded to those who had stayed loyal and helped the British.

Bahadur Shah was tried by a military commission and exiled to Burma with select members of his family. Two of his sons were shot. Of the other rebel leader, the Nawab of Jhajjar, Nawab of Farrukhnagar and the Raja of Ballabhgarh were hanged. Rao Tula Ram, chief of Rewari, escaped to Iran and from there to Afghanistan, where he died in 1863.

The neighbouring Sikh chiefs who came to the rescue of the British at the hotly-contested battle of Narnaul were liberally rewarded. Narnaul district itself was awarded to the Maharaja of Patiala and named after him as the Mahendargarh district. Ballabhgarh went to Faridkot, Bawal to Nabha and Dadri to Jind. New *jagirs* were created at Farrukhnagar and Pataudi.

Under The Crown

As a result of the uprising, the Delhi Territory, i.e. Haryana was detached from the old North-West Province (present Uttar Pradesh) and made a part of Punjab. The seven districts which had formed part of the Delhi Territory were regrouped into two new divisions of Delhi and Hissar, known as the Eastern and the Western Division respectively. The former comprised the districts of Delhi, Karnal and Gurgaon, while the latter included Hissar, Rohtak, Jhajjar and Sirsa.

This redemarcation was a part of the new policy framed to check the recurrence of further acts of rebellion. It also reduced the importance of Delhi and the surrounding tract which had been the scene of these events.

A number of administrative changes were made to bring these areas, now added to Punjab, to conform to the pattern of government in that province. The office of the magistrate and collector was replaced by that of deputy commissioner, as head of the district. He was vested with powers of magistrate, collector and civil judge. Each division

was under a commissioner, who was also the sole controlling and appellate authority and also acted as sessions judge in criminal cases. He himself was subordinate to the Judicial and Financial Commissioner at Lahore.

There seems to have been considerable civil litigation mostly arising out of the indebtendness suits. The money-lenders charged exorbitant rates of interest and the peasantry was heavily in debt. Frequent failure of crops and occurrence of famines added to the distress of the peasantry. As a first step to check the irregularities of the money-lenders, orders were issued in 1863 for the proper maintenance of accounts.

The introduction of the Civil Procedure Code in 1862 greatly helped in putting the judicial system on a sound footing. The establishment of the Chief Court of Small Causes in Delhi helped in the quick disposal of petty cases.

Punjab was a non-regulation province which concentrated large discretionary powers in the administration. In 1865, however with the establishment of the Chief Court at Lahore, the proceeding of the subordinate courts were supervised and the legal technicalities began to be observed. Further improvements were made in 1875 when the Munsiff courts were created at tehsil level and judicial assistants were appointed at the district headquarters to relieve the deputy commissioners of the increased judicial appellate business. Under the Punjab Courts Act of 1884, the commissioners were deprived of all judicial functions as well as civil and crinimal powers. At the district level a civil judge was appointed, while the deputy commissioner continued to exercise power in criminal cases. Below the civil judge, subordinate judges and *munsiffs* were appointed.

The deputy commissioner, who was responsible for law and order was assisted by a joint magistrate and assistant magistrates. All the magistrates were authorized to inspect the police stations. The *tehsildars* also had powers of supervision similar to those of *darogahs*.

The region being inhabited by turbulent people, it took time before things settled down. Cattle stealing was widely prevalent and armed gangs made daring incursions into large areas. To assist in uncovering cattle theft, there were skilled trackers, called *khojees,* who could lead to the very door of the house where the stolen cattle were kept. The culprit was either to make compensation or to take a solemn oath before the Panchayat. The latter act was considered so serious that a false oath was seldom heard of.

The police system was improved through Act V of 1861, which aimed at curbing corruption, widely prevalent in the low-paid junior staff. The act laid down the powers, duties and responsibilities of each officer. A deputy-inspector-general was put at the head of the Ambala Range, in which the district force of the tract were included. The district was placed under a superintendent of police. A police station had about a hundred villages under its jurisdiction, under a station-house officer whose role was all important in the maintenance of peace.

These reforms were so comprehensive that nothing fell outside the jurisdiction of the policemen and the law. The police system was further improved through the Reforms of 1891. The police establishment at district headquarters was strengthened and a training school for police personnel was started at Philaur.

Education

The first impetus for education in Haryana was provided by Mr. J. Thomas, Lieutenant-Governor of Agra, who after the Revenue Settlement of 1830-40 felt the need for organized educational programmes. But the progress was so slow that by 1850 in the whole of the Delhi division the total number of schools was 605, of which only 168 were in villages. The students were mostly from the urban non-agriculturist classes; the Jats, Ranghars, Meos and Ahirs being totally indifferent to education of any kind at this

period. The education imparted was elementary.

Lord Macaulay in his famous educational minute of 1835 had already recorded that, "a single shelf of a good European library was superior in quality to the whole literature of India and Arabia." The government wanted to encourage the western system of education but very few even in urban areas were at first attracted. A Zilla school was established at Delhi in 1858, followed by similar institutions at Jhajjar, Rohtak, Karnal and Rewari, all affiliated to the Calcutta University. In the district of Hissar there were only two Anglo-middle schools, at Bhiwani and Hissar. To improve the standard of education some steps were taken to train the teachers and to provide for a system of inspection.

Women's education was practically non-existent due to social prejudices. A few schools at Delhi attracted some students from the poorer classes by paying them small stipends.

An important development in the sphere of higher education was the opening of the Government College at Delhi in 1864. The Zilla schools had also made some progress by this time. The Government College was doing so well that in 1872 a grand *durbar* was held, which the Viceroy Lord Northbrook himself attended. By 1877, eighteen students graduated from the college and four passed the M.A. examination.

In 1877 the college at Delhi was shifted to Lahore and merged with a similar college there on the plea that one good college was better than two bad ones.

This was a serious setback to higher education as most of the Haryana students were attracted to Delhi rather than Lahore.

The Education Commission of 1882 made numerous recommendations for the improvement of primary and secondary education. Secondary education was further improved in 1907 when it was proposed to establish a model high school in every district.

An important step to reinforce higher education at Delhi was taken by the establishment of St. Stephen's College in 1881. The college received financial support both from the Punjab government and Delhi municipality. In 1899 another college, the Hindu College, was started by the Hindu community to provide secular and religious instruction. Both colleges were affiliated to the Punjab University. Students from all over Haryana were attracted to both the colleges.

Mishra Brothers

Shri Madhav Prasad Mishra was a reputed newspaper editor, biographer, essay writer and producer of travel literature of his times. He was a great believer of Indian civilization and did a laudable service to Hindi literature by projecting the Indian civilization through the 'Sanatan Dharma.'[33] He was born in 1871 A.D. in village Kungar of Bhiwani District. He got his early education from his father and then from Pandit Shridhar. He started bringing out a newspaper *Sudarshan* in 1900 A.D. from Kashi with the help and assistance of Babu Devaki Nandan. He wrote very forceful articles in this newspaper on various social issues of those days.[33]

He wrote a comprehensive biography of Swami Shradhananda. He authored travelogues and essays on various topics including festivals, literature, geography, pilgrimage centres and politics. His writings were informative, interesting and powerful. Through his Hindi essays: Sanyasi, Raja, Neta, Chhatar, Dhanik, Nirdhan he analysed the socio-political condition of his times and successfully evaluated the state of the Indian society at that point of time.[34] His essays are full of patriotic flavour. His sympathies with freedom fighters are great. His thinking was forward looking and progressive and way of thinking was purely Indian.[34]

He compiled a book entitled, "Madhav Mishra Nibandhmala." He died of plague at village Kungar in 1907 A.D.[34]

Shri Radha Krishan Mishra was the brother of Shri Madhav Prasad Mishra. He was also born in village Kungar. He was the editor of 'Bharat Mitra' 'Calcutta Samachar' and 'Vaishyopkark' newspapers.

The Mishra brothers did laudable service to Hindi literature and served the cause of India's freedom struggle through the newspapers.[35]

Pandit Sita Ram was born in the year 1877 A.D. He established the Brahamcharya Ashram of Bhiwani. He wrote beautiful commentaries on 'Nirukta' and 'Sankhya Shastra.' Keeping in view of his dedicated service to literature, the scholars of Kashi and Calcutta conferred on him the degree of 'Vidyamartandya.' He died in 1937.[36]

Public Works

The British government paid some attention to public works, canals, roads, and railways. By far the most important of these was the repairing and additional construction of canals based on the Yamuna, which irrigated the Haryana region.

The old canal system of Firozshah Tughlak was restored so that it was in working condition by 1825. This served the whole of Delhi territory except Gurgaon. The Rohtak and Butana branches were completed by 1834 and the Sirsa branch by 1885.

The canal system was a great boon to an area much exposed to drought and famine. There was rapid increase in cultivation. The cultivation of superior crops like wheat, cotton and sugarcane benefited the agriculturists and boosted government revenue. The canals were also utilized for the transport of timber, used in the construction of houses. Also, large plantations developed along the canal banks. The greatest benefit to the villages was the supply of pure water. The irrigated fields supplied the much-needed fodder for the cattle.

The Delhi region was ideally situated for canal irrigation, lying at the foot of the Himalayas and in proximity to

its great river Yamuna. From the restoration of the old works, first undertaken during Muslim rule, the British engineers gained much valuable experience which later helped them in the construction of other public works in northern India. The Haryana system, according to Alfred Deakin, became the "seat of a new school of irrigation engineering."

The canals, however, affected the health of the region adversely. These effects were particularly noticeable in the tract parallel to the river Yamuna from Karnal to Delhi. Excessive irrigation resulted in large-scale water-logging at places, particularly during heavy rains. The crops impregnated with saline water proved harmful to the health of the people and cattle alike. As a result, decline in agriculture affected government revenues. In 1856 a large number of people from the affected villages migrated to Jind.

Another adverse affect was the change in the salubrious climate of the region. The peasants were convinced that excessive irrigation caused impotence and the unfruitfulness of women in canal villages was attributed to this. Jats of dry areas refused to give their daughters to the men of Panipat and other heavily irrigated places. The work of remodelling was undertaken to counteract water-logging and was completed in 1891.

Transport

The coming of railway similarly benefited the region. In 1862 the East India Railway reached Delhi from Calcutta, covering a distance of 1642 kilometres. The bridge over the Yamuna was constructed in 1866. By the end of the century other railway lines passing through Haryana were completed, the Ambala-Kalka link being opened in 1891.

Like the railways, most of the roads that connected northern India with the rest of the country passed through Haryana. The linking of Delhi with Agra through Hodel-Palwal and then with Bombay opened new avenues of trade with the region south of Delhi. Another road

connected Delhi with Rajputana, through the intersecting hill area of Mewat in Haryana. The greatest project was the construction of the Grand Trunk road which passed through Haryana.

Social, Political and Cultural Movements

After the uprising in 1857 there was an upsurge of social, educational and political movements in India. Haryana was also affected by these movements. Even though transferred to the Punjab, Haryana retained its close affiliations with Delhi. These were further strengthened when the capital was shifted from Calcutta to Delhi.

For a number of years after the Mutiny, Delhi lost its importance because of its participation in the conflagration. Delhi had indeed been reduced to a second-rate city, subordinate to Lahore.

Gradually, however, the city came back into its own again. In January 1877 a grand *durbar* was held at Delhi to celebrate Queen Victoria's assumption of the title of 'Empress of India.' The idea behind the celebrations was to impress the people with the greatness of the British Empire. It also aimed at winning back the loyalty of the people of northern India shaken during the Mutiny.

Another Imperial celebration was held in 1903 during the Vice-royalty of Lord Curzon in honour of the coronation of Edward VII. This was on a grand scale. The Duke and Duchess of Connaught visited Delhi to participate in the ceremony. The third of the series of the royal *durbars* was held in 1911 on the occasion of the visit of George V when the momentous announcement of the transfer of capital to Delhi was made. The decision was universally acclaimed as Delhi had been the political centre of India since the days of the Pandavas.

The 19th century in India was a period of renaissance and reformation. During this period there was a great social and cultural revival as a result of the tireless efforts of some of the greatest men that India ever produced. Raja

Rammohan Roy did the pioneering work. He was followed by Ramkrishna Paramahansa and his dynamic disciple Swami Vivekanand.

Initiation of Swami Ramakrishna Paramahansa by Baba Totapuri

Sankaracharya established four 'Maths' and from the Shringeri 'Math' emerged the Bharati and Puri 'Sampradayas'.[37] Baba Tota Puri belonged to the Puri 'Sampradaya' who did his penance at his 'Dera Baba Ladana situated 7-8 miles[38] south-west of the Kaithal town in Haryana.

Very few people know that it was Baba Tota Puri who had initiated[39] one of his disciples named Shri Gadadhar Bhattacharya into 'Sanyas' and gave him his new name : Ramakrishna and inspired him to reach the elevated stage of 'Paramahansa.'

Baba Tota Puri was a 'Vedantic' Saint who is said to have attained absolute peace of mind and communion with God through prayers and penance at the age of 40. He prayed for long hours every day.[40] He was a Naga Sadhu who used to live naked like a child. That is why his disciple Ramakrishna Paramhansa used to call him 'Nayagta' i.e. Naga or Naked.[40]

Baba Tota Puri used to carry a *'Lota'* (metal water pot) with him which he used to clean with mud and water every day, as a result the pot shined beautifully. Once Ramakrishna asked him as to why he prayed to God everyday even after his complete communion with him? Baba Tota Puri showed his shining *Lota* to Ramakrishna and asked him why did the vessel shine so much? It was because he cleaned it so well every day. Similar to keep one's mind clean one must pray to God every day. The Ramakrishna asked that if the vessel was made of gold there was no need to clean it for a shine. Baba Tota Puri agreed that it was true because he knew that Ramakrishna's mind was pure and brilliant like gold.[41]

The Arya Samaj founded by Swami Dayanand Saraswati in 1875 created a new awakening particularly in Haryana and the Punjab. The Muslim community was also reviving under the leadership of Sir Syyad Ahmad. It was in this background that the Indian National Congress was founded in 1885.

Up to the beginning of the present century the Congress was controlled by moderate elements. The unpopular rule of Lord Curzon and in particular his decision to divide Bengal brought about a radical change. A new type of leadership symbolized by Tilak and Aurobindo Ghosh came to the front and challenged the foreign rule directly. Lala Lajpat Rai also belonged to this group.

Lala Lajpat Rai

Lala Lajpat Rai started his career as a Mukhtar in 1882 in the Revenue Court at Jagraon but in 1884 he moved to Rohtak where his father was serving as a teacher.[42] He passed his pleaders's examination from Punjab University in 1886 and joined the Bar at Hisar where he became one of the leading lawyers. He practiced law at Hisar[43] between 1886 and 1892 and on attaining his experience of five years, in 1891, he got himself enrolled as a pleader of the Punjab Chief Court Lahore. In April 1892 he moved to Lahore for fulfilling his bigger aspirations of public service.[44] Lala Lajpat Rai had described his fruitful stay at Hisar in the following words :

> "Thus my six years at Hisar really was a period of preparation for the time ahead. Here I earned a fair amount of money. I filled the gaps in my education and passed through the first stages of public life. Here I also made some friends whose friendship has been a great solace and source of strength for me all my life. Here I built up health too. And again it was here I got the two children son and daughter-whom I have loved better than my other children."[45]

He remained the Municipal Commissioner of Hisar Municipality from 1889-1892 for three years; although his constituency was pre-dominantly Muslim yet he was elected unopposed.[46] He was also elevated to the post of Honorary secretary of the Hisar Municipality. As a non-official member of the Municipality he had the credit of tonning up the municipal administration and made distinct improvement in the field of education and health.[47] The experience in public service stood him in good stead when he became member of other Legislative Bodies in future.[48]

Lala Lajpat Rai came in contact with the Indian National Congress for the first time during his stay at Hisar. He attended fourth session of the congress held at Allahabad from 26 to 29 December 1888 as a delegate of Hisar Congress. He took an active part in its proceedings and it proved as a milestone in the public life of Lala Lajpat Rai. "Participating in the Allahabad session of the Congress was the begining of my political life" it is how he himself describes it. He was hardly 24 years old at that point of time.[49] He also attended the 1889 Congress session at Bombay alongwith the other two delegates from Hisar, Babu Chura Mani and Gauri Shankar.[50]

To put a check on the activities of Lala Lajpat Rai as a Congress activist, the District Administration Hisar offered him a lucartive job of an Extra Assistant Commissioner. This offer was made by the Deputy Commissioner Hisar himself. But he declined this offer with thanks on the advice of Pandit Guru Dutt.[51]

Lala Lajpat Rai served the Indian National Congress for the next 40 years (1888-1928) in various capacities ranging from going to England as a member of the Congress delegation in 1905 to presiding over the special session of the Congress held at Calcutta in September 1920.[51]

Lala Lajpat Rai will also be remembered as a founder of Arya Samaj Hisar which he founded with his friends in

the year 1886. There was no building of Arya Samaj then and for years congregations were regularly held at his residence.[52] The construction of Arya Samaj Building at Hisar started in 1891 for which Lala Lajpat Rai donated a month's income which was more than Rs 1500/-. He was also the Secretary of Hisar Arya Samaj. He had himself fondly narrated it in these wards : "The part I myself played in founding the Arya Samaj Hisar in strengthening it during the first five years of its existance will ever be a matter of pride for me."[53]

Lala Lajpat Rai spent the six formative years of his life in Haryana. The whole thing has been nicely summed up in the following lines : "Before the final battle lines of the contradictory forces were drawn, Lala Lajpat Rai raised his powerful voice against imperialism from Haryana. From Hisar and Rohtak Lala Lajpat Rai learned to tune his nationalism."[54]

He left Hisar to serve the motherland from the highest level in a more effective and powerful manner. And he did so by making the supreme sacrifice of his life for country's freedom in 1928. While leaving Hisar he had himself said so prophetically : "I wanted to sacrifice for my people and my country as a moth burns itself on the candle flame and Hisar was not the proper place for fulfilling this ambition."[55] But Hisar and Haryana will always be remembered as the launching pad from where Lajpat Rai embarked on the epic journey of his laudable contribution wherein he sacrificed his own life for country's freedom.

The Arya Samaj made a deep impact on northern India particularly Haryana and the Punjab as a whole. It was primarily a movement of social and religious reform with its message of "back to the Vedas." But its founder Swami Dayanand also preached the cult of nationalism. He openly declared that self-government, *Swaraj*, was superior to any foreign rule.

The movement first made headway in towns and cities but soon spread to rural areas. It particularly became very

popular with the Jat peasantry of Haryana. The inspiration was provided by L. Munshi Ram, later Swami Shardhanand, the founder of Gurukul Kangri. His role in the movement was only next to its great founder Swami Dayanand. In the early phases before the rise of the Congress the Arya Samaj was considered to be a political movement also.

The Jats and other agricultural communities who had long been socially and educationally backward, found in the Samaj a new medium of expression. Other rural communities were similarly influenced but less intensely than the peasantry. For the first time the peasantry, through the Samaj, found itself in a position to ventilate its grievances. Monthly magazines like *Jat Samachar* and *Jat Hitkari* were published from Agra and Meerut, and found circulation in Haryana also. It was a common sight in those days to find large congregations in towns and villages addressed by fiery Samaj leaders all over Punjab.

By the year 1910 there was considerable political awakening in Haryana, following social reform and the spread of education in the rural areas. In Haryana, the Panchayat system was deep-rooted. The people started using these bodies in spreading the new ideas. Ostensibly aimed at social reform, the activities of these bodies covered wider subjects, including politics.

The Punjab government was upset by these activities of the Samaj. The Lieutenant Governor of the province pointed out to the central government that in Punjab, the Samaj had a strong political bent. Sir Valentine Chirol, the special correspondent of the *London Times*, charged the Samaj with pursuing anti-British political activities. As a counteracting measure, the Commissioner of Delhi suggested the extension of the Seditious Meetings Act to Rohtak district. The spirit of disaffection had also spread to the newly educated classes like lawyers, teachers etc.

The government was particularly concerned about the increasing influence of the Samaj over the armed forces, a

large number of whom were recruited from Haryana and the Punjab. The subordinate officers and soldiers were recruited from the districts of Rohtak and Hissar in Haryana. In 1905, there were reports about the 10th Jat Regiment, stationed at Benares that some of the ranks were infused by the Samaj propaganda. Some of them were accused of being members of the secret Gupt Society. As a preventive measure twenty-eight non-commissioned officers and other ranks were dismissed. All the subedars were also removed though allowed pension. When these men went to the villages, the atmosphere became further surcharged. As a more sweeping measure, the government stopped recruitment of all Jats who had participated in Samaj work. As it was difficult to verify this, it amounted practically to total prohibition of the the entire community from recruitment.

The suspicious attitude of the government continued up to the coming of the First World War and the atmosphere in Haryana remained vitiated till then.

First World War And After

The First World War proved a turning point in the history of the country as it brought in its train significant developments. Haryana, being one of the main recruiting areas, also came into great prominence. The martial communities from the various districts enlisted in strength and there was generally great sympathy for the British cause. The reaction in the country as a whole was somewhat mixed. The nationalist movement by this time had acquired great momentum. The vocal opinion in the country, while in sympathy with the Allies, also insisted on India's right to self-government.

The moderate section had extended all cooperation to the government for the successful prosecution of the war. The radical extremist group of revolutionaries, active both inside and outside India, considered the war an opportunity to throw off the foreign yoke. The Ghadar Party in

America and Canada as well as in Europe was openly working for the Axis powers and against England in particular. The sympathies of the Muslim community were divided because of the involvement of Turkey on the German side.

Mahatma Gandhi, so far comparatively unknown as a national leader, was working quietly to support the Allies. The martial law and the Punjab atrocities, however, changed the entire perspective of the problem. Government now had few supporters left and the country as a whole became strongly hostile. The consensus in the country was to reject the Reforms of 1919, being much below national expectations. The liberals and other moderate parties were still in favour of the Reforms, for whatever worth they were. The Justice Party in Ṃadras held the same view.

In Punjab, the war generated new political ideas. There was a new awakening in the rural areas, which had supplied most of the fighting forces during the war. They now expected that their sacrifices would be duly recognized. The government responded by providing separate representation to the urban and rural areas in the new Legislative Council according to the population strength of the two sectors. This idea was first debated in the then Legislative Council in 1917 at the instance of R.B. Ch. Lal Chand, a rural member from Rohtak. At first, urban opinion was strongly against it. But the government approved the proposal and the new constituencies were demarcated accordingly. The elections in 1920 brought a large number of rural representatives and the idea to some extent took root. All the same, the first ministry constituted under Dyarchy was based on the principle of communal representation. The two ministers appointed to administer the transferred subjects were Sir Fazl-i-Hussain, representing the Muslim community which enjoyed a majority in the province, and Lala Harkishan Lal, the well-known Hindu leader to represent the Hindus and the Sikhs. At the next elections in 1923 the idea of separate

constituencies for rural and urban areas had acquired more acceptance. Sir Fazl-i-Hussain, the dominating personality in Punjab politics at this time, who had originally opposed the idea now became a strong supporter of rural and urban alignments as it afforded scope for the development of political parties on economic lines. At the time of the formation of the ministry, Fazl-i-Hussain insisted on having a person of his choice as his colleague. This brought in Ch. Lal Chand, the originator of the idea. In 1924, when Ch. Lal Chand had to resign because of an election petition, Fazl-i-Hussain again insisted on the same principle so that his new colleague was Ch. Chhotu Ram, the future Unionist leader.

The Unionist Party, which was the joint work of Sir Fazl-i-Hussain and Ch. Chhotu Ram, dominated Punjab politics from 1924 to 1946. Sir Fazl-i-Hussain became Revenue member in Punjab government in 1926 and from 1930 to 1935, he was at the Centre as a member of the Governor-General's Council. Throughout this period Ch. Chhotu Ram was the leader of the Unionist Party in Punjab.

In 1926 Sir Malcom Hailey, who was the Governor of Punjab, again revived the principle of communal representation with a view to break the solidarity of the Unionists. While Feroz Khan Noon replaced Fazl-i-Hussain as minister, as his colleague the governor appointed Lala Manohar Lal, dropping Ch. Chhotu Ram. He also gave separate representation to the Sikhs by including Sir Joginder Singh in the ministry. In 1930 again the ministry was formed on the communal principle. While Ch. Chhotu Ram was the real leader of the Unionist Party he was excluded from the ministry because the Governor insisted on making his own choice. The Unionist Party had a Muslim majority and its policies sometimes betrayed a pro-Muslim slant. The broad basis of the party however was secular, namely, the interests of all the so-called backward classes, particularly those living in rural areas.

When elections were held in 1937 under the Act of 1935, the Punjab rural areas voted overwhelmingly for the Unionists, giving them an impressive majority in the new Legislative Assembly. In the Ambala division where Ch. Chhotu Ram commanded wide popularity, the party won the majority of seats.

After Sir Fazl-i-Hussain's death in 1936, Sir Sikander Hyat was the new leader of the Unionist Party. He became the first prime minister of Punjab in 1937 with Ch. Chhotu Ram as one of his senior colleagues. To some extent the government was formed on the party principle as all the ministers agreed to support the Unionist programme. The Unionist legislation of agrarian reforms was hailed by the peasantry all over the State but it met with strong protest from the urban middle classes who were adversely affected. Maulana Abdul Kalam Azad was one of the supporters of the agrarians laws. M.N. Roy, the well-known communist leader and radical humanist, considered the enactments as pioneering measures.

With the coming of the Second World War, the situation changed suddenly. Punjab, the sword-arm of India, threw its weight on the side of England. The Congress Party at the time was in power in most of the provinces. As India was not consulted by the British government in making the country a party to the war, the Congress withdrew its ministers from the provinces. On the sudden death of Sir Sikander in December 1942, he was succeeded by Sir Khizar Hyat Khan Tiwana. Sometime earlier Sir Sikander had entered into a pact with M.A. Jinnah, the leader of the Muslim League, which committed the Muslim members of the Unionist Party to support the League on national issues. In return, Jinnah had agreed not to interfere in the internal affairs of Punjab. In 1944 Mr. Jinnah visited Lahore and suggested to Sir Khizar Hyat to change the label of the Unionist ministry and rename it as the Muslim League ministry. This brought Mr. Jinnah into direct clash with Sir Chhotu Ram and other non-Muslim

Unionists. Sir Khizar Hyat refused to be browbeaten and Jinnah failed completely to bring Punjab under the influence of the League. Shortly after his clash with Jinnah, Sir Chhotu Ram fell ill and passed away at Lahore.

This was a great blow to the Unionist Party. Sir Khizar Hyat was deprived of the support of a most dynamic colleague when he needed it more than ever. But the Unionist party led by Malik Khizar Hyat kept firmly to the secular path and successfully resisted the onslaughts of the League for more than a year.

Sir Chhotu Ram was the greatest leader that Haryana produced in recent times. Rising from humble beginnings, by sheer hard work and integrity of character he occupied a most honoured position in Punjab politics for more than two decades. The cause he held dearest to his heart was that of the rural people. He devoted his life towards improving the lot of the peasantry. His concept of *swaraj* was the same as that of Mahatma Gandhi. India lived in the villages and only when the rural masses, so far ignored, came into their own, the country would be really prosperous. Ch. Chhotu Ram was held in high esteem even by those who politically differed from him. Choudhari Chhotu Ram also began his public career as a Congressman, being President of the District Congress Committee, Rohtak for several years. He resigned from the Congress in 1920 on the issue of Civil Disobedience which he disapproved. In practice, however, he remained a Congressman all his life. Both as legislator and minister, he attempted to carry out the constructive programmes of the Congress.

There has been a revival of the ideas and programmes for which Sir Chhotu Ram stood. This was synchronised with his Centenary, in 1981. The Haryana government had undertaken to celebrate the occasion at an official level.

Sir Chhotu Ram is regarded as a very farsighted statesman. He was against the division of the Indian subcontinent which took place in 1947. Sir Chhotu Ram's

main emphasis however was on the development of villages. All concerned now realise that if the country is to make progress, the rural areas must receive priority.

After Sir Chhotu Ram's death, Khizar was left alone to face the rising tide in the Punjab. The Punjab premier, however, firmly refused to have any compromise with the Muslim League. He headed the Punjab ministry again in 1946, after the general elections, with the Congress Party as his main support. This lasted only for a year. He resigned in March 1947, the situation in Punjab by then having reached a point of no return. In a few months when India was free, Punjab, the stronghold of the Unionists, which had been resisting Pakistan was partitioned.

Contribution of Sir Chhotu Ram

Sir Chhotu Ram (1881-1945) called by people as Deenabandhu, understood the problems of the rural people and worked out practical solutions. Dr. Rajagopalachari paid him rich tributes when he said, "Sir Chhotu Ram not only had great aims but also knew how to achieve them."[56]

He provided debt relief to the Punjab peasantry to rid them from the clutches of the moneylender and through pro-peasant schemes restored to them full use of their land.

Very few people know that Sir Chhotu Ram was among the first to propose the idea of Bhakra Dam.[57]

He played a major role in finalising the Bhakra dam scheme by signing an agreement with the king of Bilaspur, in whose territory the waters of the Sutlej were to be impounded. This he did just a few weeks before his death on January 9, 1945.[57]

The dam has made the region, spread over both India and Pakistan agriculturally one of the most progressive parts of the sub-continent.[57]

His contribution in the field of rural education is tremendous. He wanted the rural youth to be highly educated so as to claim an adequate share in public

employment. He met the education expenses of a number of poor students from his own pocket.[56]

A third of his salary as a Minister was set aside as scholarship and stipend to the bright poor students irrespective of their caste. He also helped some of them secure jobs.[56]

Sir Chhotu Ram also regulated business hours through the Shops and Commercial Establishment Act and Trade Employees Act.[56]

He stood for the unity and integrity of the Indian subcontinent. He was against partition. As long as he was alive, he did not allow Mohammad Ali Jinnah to have any effective say in Punjab politics. He kept Jinnah at bay. He was secular to the core.[56]

Contribution of Seth Chhaju Ram

Seth Chhaju Ram (1861-1943) was a great philanthropist. He belonged to a poor peasant family of village Alakhpura in Hisar District. His is a rags-to-riches story.[60] He was a benefactor of Sir Chhotu Ram. It was a chance meeting of the two in the local train that led to a lifelong friendship.[61]

These two personalities : Seth Chhaju Ram and Sir Chhotu Ram had a providential meeting at Ghaziabad Railway Station in 1903 which enriched both. It was the starting point of a fruitful relationship which lasted a whole life time. Prof. D.C. Verma has described this chance meeting of these two great sons of Haryana as follows :

"Chhotu Ram while travelling accidentally met the great philanthropist Seth Chhaju Ram, at Ghaziabad. Chhaju Ram saw that the young man was carrying the Haryanvi 'Hukka'. He got interested and soon Chhotu Ram and Chhaju Ram were like two old friends enjoying the puffs in closest fraternity.

On parting Seth Chhaju Ram advised the young man to write to him after his examination result. In case he succeeded, he would help him in his further studies, provided he joined DAV College at Lahore with Sanskrit

as one of the subjects.

On his success in the examination, Chhotu Ram persuaded Seth Ji to finance him at St Stephen's, instead of the far off Lahore.

This association became so intimate that Chhotu Ram always regarded Chhaju Ram as a father. The latter watched his rising career with greatest interest and always liberally financed him. Even the famous Rohtak kothi Prem Niwas was got built by Chhaju Ram.

Chhotu Ram's last two years at St. Stephens were smooth and he passed his B.A. again with credit. This brings us to 1905."[61]

The relationship between Chhotu Ram and Seth Chhaju Ram strengthened with time. In 1926 elections, both Sir Chhotu Ram and Seth Chhaju Ram were elected as members of the council in Punjab. The Governor ignored Chhotu Ram's claim and did not include him in the council of minister. This enraged Seth Chhaju Ram to such an extent that he wanted to resign his seat in the council. Sir Chhotu Ram however persuaded him not to resign.[62]

Sir Chhotu Ram paid a tearful tribute to Seth Chhaju Ram on the latter's death, through a forceful article which appeared in the Lahore daily. The Tribune dated April 9, 1943 which is the culmination of the story of coming together of these two greatmen of Haryana.[61] A part of the article is reproduced below :

> "The great philanthropist of India, the benevolent father of the poor and the orphans, the great emancipator of the downtrodden and my god father has left for his heavenly abode and has become a source of inspiration for us. I pay my tearful homage to my god father with the sacred pledge that I will work according to his wishes and aspirations."[63]

Seth Chhaju Ram was a great educationist. He knew the importance of education in the life of the youth. He also believed in the precept that 'Vidyadaan' was

Mahadaan i.e. giving education was the greatest charity. He established the Jat High School, at Hisar which started functioning with effect from April 1, 1925 for which Sir Chhotu Ram who was Education Minister of Punjab then obtained the necessary recognition from the Punjab University without any difficulty.[64]

Seth Chhaju Ram also knew about the importance of health in the life of a common man. He established Lady Malcom Hailey Hospital at Bhiwani in 1928 in the memory of his daughter Kamla Devi who had a stroke of paralysis in her childhood and died in 1923.

Both these centres at Hisar and Bhiwani have now developed into centres of higher education and Institute/ Hospital of Medicine and Surgery respectively.[65]

Seth Chhaju Ram also built a Goshala at Bhiwani in 1918 with his own money.[66]

Seth Chhaju Ram donated millions of rupees for various charitable purposes to schools, Gurkul and Colleges. He helped in famines and epidemics, in digging ponds and construction of tanks and for purposes of fodder for animals etc.[67]

The Congress Movement in Haryana

The Congress movement spread in Haryana gradually, Lala Lajpat Rai, an Arya Samaj leader started his career as a lawyer at Hissar. He later shifted to Lahore and became famous as a national leader.

Pandit Shri Ram Sharma of Rohtak joined the Congress while still a student at the time of the first Non-Cooperation Movement in 1920. Like many others he gave up his studies at the call of Mahatma Gandhi. He spent several years in jail. Most of the spade work for the Congress in Haryana was done by Pandit Shri Ram and the devoted workers he gathered around him. He was legislator for several years and became a minister in 1952. Ch. Devi Lal and his elder brother Ch. Sahib Ram both played a leading part in Congress movement in Haryana.

They were jailed during the Satyagraha movements in 1932 and 1942-43. Devi Lal, the former Deputy Prime Minister of India has been a supporter of the Kisan movement and has worked for this cause while in the Congress and even outside the party.

Among others who were for long associated with the Congress in Haryana, may be mentioned Lala Shiam Lal from Rohtak, Pandit Neki Ram from Bhiwani and the Bhargava brothers, Pandit Thakur Das and Dr. Gopi Chand from Hissar. Dr. Gopi Chand mostly operated from Lahore, where he was closely associated with Lajpat Rai. He, however, had his roots in Haryana. He was the first Chief Minister of East Punjab when it became a separate state in 1947 after partition.

The Congress movement in Haryana and Punjab did not acquire the momentum before Independence as it did in other parts of the country due to peculiar circumstances of the area.

1947 to 1966

In the general elections held in 1946, the Unionist Party was swept off the political stage with the Congress and the Muslim League forging ahead as the two most powerful parties not only in Punjab but all over India.

After partition, the Indian side of the Punjab came to be known as East Punjab, with Dr. Gopi Chand Bhargava as its first Chief Minister. Dr. Bhargava and Shri Bhimsen Sachar continued to rule the state by turn till the latter was replaced by Sardar Partap Singh Kairon. The Kairon government lasted from 1956 to 1964.

During this period people of Haryana felt that they were not having enough say in the administration, while in the Punjabi speaking area there was a strong desire to have a separate State of their own. The regional formula, which was a compromise measure, failed to satisfy the two sides. It was then decided to further divide East Punjab into Punjab and Haryana.

The idea of a separate State of Haryana was an old one. Till 1857, Haryana was part of the territory of Delhi. It became a part of Punjab after that but its affinities continued to be with Delhi rather than Lahore. At one time a proposal was made to separate the Jullundur and Ambala divisions from West Punjab, so that in the latter province the minorities could be given weightage on the analogy of the Hindu-majority provinces in other parts of the country. But this did not materialize.

A few years before partition, the Akalis under the leadership of Master Tara Singh formulated a scheme which they called the Azad Punjab Scheme. This aimed at carving a Sikh-majority State from out of the Punjab by lopping off its western and eastern parts. (Curiously the present State of the Punjab broadly corresponds to some extent to this scheme). At that time this proposal was strongly opposed and so nothing came out of it. The demand for Haryana was in fact a demand for the creation of a separate State around Delhi, to be called Greater Delhi. At the time of the first Round Table Conference in 1930, this scheme came to notice briefly but was turned down owing to the opposition from the Hindus and Sikhs of Punjab.

At the time of partition, the Akalis, headed by Master Tara Singh and Giani Kartar Singh, were planning for a separate Sikh State, along with the creation of Pakistan. But this was found to be impractical and the Sikh community cast their lot with the rest of India.

In the new State of East Punjab, the Sikhs found that they were again a minority. This continued to rankle in the mind of the sikhs, who desired a state with a majority of their own. The attempts made from time to time to satisfy this great urge of the Sikh community by various constitutional and administrative devices did not satisfy the bulk of the Sikh community.

In Haryana also there was a feeling of dissatisfaction as the people felt ignored in the new state, although they

constituted nearly forty per cent in the composite East Punjab. As a legacy of the idea of a Greater Delhi State, the demand for a separate Haryana, sometimes called 'Vishal Haryana' or Greater Haryana, was formulated.

In 1955 the government of India set up the State Reorganization Commission following persistent demands from different parts of the country for redemarcation of the provinces on linguistic basis. The Commission considered the question of the reorganization of East Punjab but did not accept the proposal for its division. On the contrary, it recommended the merging of the Patiala and East Punjab States' Union into East Punjab. The districts of Mahendargarh and Jind consequently became part of the Haryana region.

The real problem, however, remained unsolved for several years. After sometime, the demand for a Punjabi-speaking State was revived, which also simultaneously brought in the demand for the creation of the Hindi-speaking State of Haryana. The Haryana people were not willing to accept Punjabi as official language or as medium of instruction.

The Government of India, however, made another attempt to prevent the division of East Punjab. In 1960, a new system known as 'Regional Formula' was introduced. This was intended to meet the respective claims of the Hindi and the Punjabi-speaking areas of the State without breaking up its unity. Hindi and Punjabi areas of the state were clearly demarcated and recognized as separate linguistic regions without in any way affecting the administrative boundaries of the State. Both the languages were given official status up to the district level in the respective regions. Separate regional committees consisting of the legislators of the respective regions were established for the Hindi and Punjabi-speaking areas.

The arrangement, however, did not succeed, as being a halfway house, it satisfied nobody. During the five years between 1960 and 1965, public opinion in each region

crystallized into a demand for the division of the State on a linguistic basis.

In 1965, the Government of India, set up a Parliamentary Committee under the chairmanship of Sardar Hukum Singh, speaker of the Lok Sabha. This committee recommended the creation of a separate Punjabi Suba and a Hindi-speaking State of Haryana.

The Centre accepted the recommendation in March 1966 and set up the Punjab Boundary Commission[66] under the chairmanship of Justice Shah of the Supreme Court to make recommendations for the demarcation of the boundaries of the two proposed States. It was on the basis of the recommendations of this commission that proposals incorporated in the Punjab Reorganization Act of 1966 were formulated. This Act was passed by Parliament in September 1966 and on November 1, 1966 the State of Haryana came into existence.

A Vibrant State : 1966 to 1999

Haryana has had strong deep-rooted democratic traditions. The area was ruled by powerful yaudheya republic in the ancient times. Such traditions developed with time and crystallized in the shape of self governing institutions called 'panchayats.' These have been functioning quite effectively right through the medieval era to the modern time.s The Meham 'Chaubisi' panchayat in Rohtak District comprising 24 villages, still decides as to who should be voted as their representative in the Haryana Vidhan Sabha.

Haryana has always been rich in one vital sphere, the human resource. It's people have been country's one of the best farmers and best soldiers. The new found identity as a compact manageable and vibrant state of the Indian union acted as a catalyst for the multidimentional and rapid progress that the young state made, with Punjab as a role model.

Haryana is a unique state with a high degree of

political consciousness. The democratic process has thrown up three political leaders of great stature : Sarvshri Bansi Lal, Devi Lal and Bhajan Lal. They remained Chief Ministers of Haryana for about 28 years. For about one year the state was under the President's rule. The remaining four years were covered by five other Chief Ministers. Haryana's destiny has been supervised mainly by the 'three Lals.'

The List of the Chief Ministers of Haryana from 1.11.1966 to present day is given below :[69]

S.No.	*Name of Chief Minister*	*From*	*To*
1.	Shri Bhagwat Dayal Sharma	01.11.1966	23.03.1967
2.	Rao Birender Singh	24.03.1967	20.11.1967
3.	President's Rule	21.11.1967	21.05.1968
4.	Shri Bansi Lal	21.05.1968	30.11.1975
5.	Shri Banarsi Dass Gupta	01.12.1975	29.04.1977
6.	President's Rule	30.04.1977	21.06.1977
7.	Shri Devi Lal	21.06.1977	28.06.1979
8.	Shri Bhajan Lal	28.06.1979	23.05.1982
9.	Shri Bhajan Lal	23.05.1982	05.06.1986
10.	Shri Bansi Lal	05.06.1986	20.06.1987
11.	Shri Devi Lal	20.06.1987	02.12.1989
12.	Shri Om Prakash Chautala	02.12.1989	23.05.1990
13.	Shri Banarsi Dass Gupta	23.05.1990	12.07.1990
14.	Shri Om Prakash Chautala	12.07.1990	17.07.1990
15.	Shri Hukam Singh	17.07.1990	22.03.1991
16.	Shri Om Prakash Chautala	22.03.1991	06.04.1991
17.	President's Rule	06.04.1991	23.06.1991
18.	Shri Bhajan Lal	23.06.1991	11.05.1996
19.	Shri Bansi Lal	11.05.1996	23.07.1999
20.	Shri Om Prakash Chautala	24.07.1999	- Till date -

Shri Bansi Lal laid main emphasis on the development of infrastructure, such as roads, electricity and irrigation which is the backbone of a developing economy. He obviously did so because when he took over as Chief

Minister of the state in 1968, it was the urgent need of the hour. It was the very begining of the long march towards development. Being a 'Kisan' leader with a mass base Shri Devi Lal laid more stress on the development of Agriculture. Shri Bhajan Lal was the last entrant in the race. He laid more emphasis on industrial development. Industrialization needed a sound agricultural base which had significantly developed by the time he entered the scene.

By dint of the hardwork of the people of Haryana, its determined political leadership and the efforts of the officers and staff of the Government, Haryana had a phenomenal all round development and now it is one of the most developed and best administered states in the country. The detailed story of the development work will be narrated in the later part of the book.

NOTES

1 *The Wonder that was India*, p. 30.
2 *'Prithvi Raj Raso'* (Hindi) Ed. Mohan Lal Vishnu Lal Pandaya and Shyam Sunder Dass B.A. (1986), Nagari Parcharani Sabha, New Delhi p. 4.
3 *Ibid* 5.
4 Satya Pal Gupta, *Haryana Main Rachit Hindi Sahitya*, (1978) Bhasha Vibhag Haryana, p. 34.
5 Hazari Lal Dwivedi, *"Nath Sampradaye"*, Hindustan Academy, Allahabad (1950) p. 9.
6 *Ibid*, p. 16.
7 *Ibid*, p. 98.
8 *Ibid*, p. 128.
9 Dr. Shiv Prasad Goyal, *"Haryana Ka Hindi Sahitya, Udbhav Aur Vikas"* Natraj Publishing House, Karnal, p. 6.
10 Hazari Lal Dwivedi, *"Nath Sampradaye"* p. 16.
11 *Ibid*, p. 7.
12 Satya Pal Gupta, *"Haryana Main Rachit Hindi Sahitya* Bhasha, Vibag Second Edition, p. 52.
13 Satya Pal Gupta *"Haryana Main Rachit Hindi Sahitya"* p. 51.
14 Dr. Suraj Bhan, *"Haryana Ka Sant Sahitya,"* Haryana Sahitya Academy Chandigarh, p. 165.
15 Dr. K.R. Quanungo, *"Dara Shukoh"*, S.C. Sarkar & Sons Ltd. Calcutta, Second Edition, p. 100.

16 *Ibid*, p. 264.
17 *Ibid*, p. 265.
18 *Ibid*, p. 268.
19 Bikram Jit Hasrat, "*Dara Shukoh : Life and Times*", Vishwabharti, p. 103.
20 *Ibid*, p. 101.
21 Bankey Bihari (1971) Sufis, "*Mystics and Yogi's of India*", Bhartiya Vidya Bhawan, p. 106.
22 *Ibid*, p. 336.
23 Dr. Shiv Prasad Goyal, "Haryana Ka Hindi Sahitya Udbhav Aur Vikas", p. 8.
24 *Ibid*, p. 9.
25 *Ibid*, p. 10.
26 *Ibid*, p. 25.
27 *Ibid*, p. 26.
28 *Ibid*, p. 27.
29 Metcalfe C.T., Minute of the Board of Revenue, Nov. 7, 1830.
30 Dr. T.G.P. Spear, *Twilight of the Mughals*, p. 157.
31 *Ibid* p. 108.
32 *Ibid* p. 114.
33 Satyapal Gupta (1978) "Haryana Main Rachit Hindi Sahitya", Bhasha Vibhag, Haryana, p 63.
34 *Ibid*, p. 64.
35 *Ibid*, p. 65.
36 *Ibid*, p. 65.
37 Vaid Banmali Sharma & Dhruv Sharma (1986), "Haryana Ki Vedanta Parampara Aur Baba Tota Puri", Haryana Sahitya Sadan, p. 21.
38 *Ibid*, p. 38.
39 *Ibid*, p. 17.
40 *Ibid*, p. 75.
41 *Ibid*, p. 76.
42 M.M. Juneja (1989), "History of Hisar From Inception to Independence (1354-1947), Modern Book Company Hisar, p. 100.
43 *Ibid*, pp 101-102.
44 *Ibid*, p. 114.
45 *Ibid*, p. 115.
46 *Ibid*, p. 104.
47 *Ibid*, p. 105.
48 *Ibid*, p. 106.
49 *Ibid*, p. 109.
50 *Ibid*, p. 110.
51 *Ibid*, p. 111.
52 *Ibid*, p. 112.
53 *Ibid*, p. 113.

54 Dr. S.P. Shukla (1985), "India's Freedom Struggle & the Role of Haryana" Criterion Publications, New Delhi, p. 41.

55 History of Hisar From Inception to Independence (1354-1947) M.M. Juneja, Modern Book Company, Hisar p. 114.

56 Sukhbir Singh (1997), "Real force behind Bhakra Dam", The Tribune, February 11, 1997.

57 Sukhbir Singh (1993), "Sir Chhotu Ram - Messiah of farmers", The Tribune, November 21, 1993, p. 5.

58 *Ibid.*

59 *Ibid.*

60 Shiva N. Malik (1994), "Seth Chhaju Ram a life with a purpose", Aman Prakashan, Hisar - 125005, pages 189, p. 9.

61 D.C. Verma (1981), "Sir Chhotu Ram : Life and Times," Sterling Publications Private Ltd. New Delhi - 110029, pages 220, p. 40.

62 Principal Ranjit Singh (1989), "Chhotu Ram Gaurav Gatha," Chhotu Ram Memorial Society (Regd.), Chhotu Ram Park Rohtak-124001, Pages 336 (Hindi) p. 35.

63 Deen Bandhu Chaudhary Sir Chhotu Ram Ka Seth Chhaju Ram Se Sampark Ed. Dr. Dool Singh, Dr. Zile Singh & Dr. Dayal Singh Nandal (1990), Deen Bandhu Chaudhary Sir Chhotu Ram Smarti Patrika Deen Bandhu Chaudhary Sir Chhotu Ram Peeth, Department of Economics. Haryana Agricultural University Hisar (Hindi Section), p. 21.

64 Shiva N. Malik (1994), "Seth Chhaju Ram : a life with a purpose," Aman Prakashan, Hisar-125001, pages 189, p. 97.

65 *Ibid*, pp. 106-108.

66 *Ibid*, p. 138.

67 *Ibid*, pp. 140-141.

68 The Shah Commission recommended that Chandigarh and the whole of Kharar Tehsil of Ambala district should form part of Haryana. This was not acceptable to the reconstituted Punjab State and as a *via media* the government of India included the Kharar Tehsil in Punjab and made Chandigarh city a Union Territory, where both Punjab and Haryana could have their capitals.

The Centre made another attempt in January 1970 to resolve the dispute about Chandigarh according to which Chandigarh was to go to Punjab but Fazilka and Abhor areas of the Punjab were to be given to Haryana. This decision also has not been implemented so far. The Government has clarified that while it stands by its decision, it will accept any amicable settlement jointly made by the two States.

69 Sukhbir Singh, Contribution of Political Leadership in the Development of Haryana, Journal of Haryana Studies Volume xxix-xxx, 1997-98 p. 39.

3

THE LAND AND THE PEOPLE

Sir Herbert Risley in his well-know book, *The people of India,* has counted seven physical types among Indians. According to him, the Indo-Aryan type occupies the Punjab, Rajputana, Kashmir and has as its characteristic members the Rajputs, Khatris, and Jats. The stature is generally tall, complexion fair, eyes dark, hair on face plentiful, head long, nose narrow and prominent but not specially.

The Aryo-Dravidian type, concentrated in the provinces of Agra and Avadh, in parts of Rajasthan, in Bihar, and in Sri Lanka, is represented in its upper strata by the Hindustani Brahman and in its lower by the Chamar. Probably the result of intermixture, in varying proportions of the Indo-Aryan and Dravidian types, the former element is predominant in the higher groups and the latter in the lower. The head-form is long with a tendency to medium, the complexion varies from light brown to dark, the nose ranges from medium to broad, being always broader than among the Indo-Aryans; the stature is lower than in the latter group and is usually below average. This type extends from the eastern frontier of the Punjab to the southern extremity of Bihar.

While keeping in view that the population of India has essentially become a mixture of many races due to the coming of many foreigners as well as internal mixing, it would appear that the people of Haryana should be generally considered to belong to the Indo-Aryan type and in parts to the Indo-Dravidian type.

The purity of race is a myth as in course of time there is bound to be inter-mixture of races, giving rise to combinations of all types which produce new types of their own. Yet on the criterion laid down by Risley of 'Dolicho-Cephalic' (long-headed) and 'Brachy-Cephalic' (broad-headed) together with other indications such as colour of skin, shape of nose, general height etc., the Haryana people would qualify broadly to be counted among the two categories mentioned above.

The upper classes of people in Haryana, the Brahmans, the Rajputs, the Jats, the Ahirs and the allied agricultural communities generally belong to the same categories of races as in the neighbouring Punjab.

There appears to have been some inter-mixture of Dravidian blood with the Aryan, particularly in the areas bordering on the neighbouring states of Uttar Pradesh and Rajasthan. This has been to a greater extent in the lower classes than in the higher.

Population statistics until the first decennial census in 1881 are unreliable, but it can be surmised on the basis of the archaeological and literary evidence available to us that in relation to other territories in the region, the Haryana tract was always well-populated. The region has been the hub of social and cultural activity through the ages, despite its disadvantageous location for reasons discussed elsewhere.

The Social Structure

Like the Indian society in general, religion provides from the ancient past to the present, the basis for the structure of the Haryana society. In the early times, however the society was uni-religious; the people professed Hinduism. A little later, in the 5th century B.C., two reformed forms of the old religion, namely Jainism and Buddhism, came to have their hold on the people. Several centuries later, in the medieval times, came Islam, followed by Sikhism (15th century) and Christianity (18th century). At present the

society is divided on the basis of all these religions as given below.[1]

Religion	*Population*	*Percentage of total population*
Hindus	1,46,86,512	89.21
Sikhs	9,56,836	5.81
Muslims	7,63,775	4.64
Jains	35,296	0.21
Christians	15,699	0.10
Buddhists	2,058	0.01
Other Religion	156	0.00
Religion not stated	3,316	0.02
	1,64,63,648	100.00

Hindus

Hindus, who constitute the great majority of Haryana's population, consist of a number of castes. Some of the important castes of Haryana are :

Jats: The Hindu Jats occupy a prominent place in Haryana, being the single largest group in the region. Though several theories have been propounded as to their origin, there is no common view so far. A Russian scholar, K.K. Kudryavtsev, of the Institute of Ethnology of the Academy of Sciences in the erstwhile U.S.S.R., who has done some research on the subject, is of the opinion that the origin of the Jats is still obscure. Basing his view on James Tod and Alexander Cunningham, he points out that the Jats may have come to India in the wake of Scythian invasions from Central Asia. He, however, points out that some legends speak of the Jats as having lived in Sind long before the Scythians invaded India, and even of a direct association of Jat chiefs with the heroes of the *Mahabharata*. He further observes that the Jats have always been a separate ethnic group. They have played a major role in the ethnic history of northern India as a large, dynamic

and very active population group. It was the Jats who formed the ethnic nucleus of the people now called Punjabis. In different periods and conditions they made up an essential ethnic component of the Sindhis, Rajasthanis and other peoples of India and Pakistan.

According to the *Rohtak District Gazetteer* (1883), the Jats may be Aryans as they themselves believe, or Turanians, as General Cunnigham thinks. Some of the Jats claim themselves to be of Rajput origin and maintain that their Rajput ancestors came from Malwa, Bikaner, Dharnagar, which lay to the east near the ancient Hastinapur.

Sir George Campbell has pointed out that it is *prima facie* contrary to experience that a great race should have sprung from such an origin as claimed by the Jats. There is not the least doubt that the Jats of south Punjab and Rajputana are the same people as the Jats of the higher districts of the former province. And when we find that these people stretched fanlike from the country lying in front of the Bolan pass to the Salt Range and the river Jhelum in the north, and as far down as the Aravalli hills to south, it seems impossible not to believe that the Jats entered India as a people from the west and were brought up against the settlements of the earlier Rajput colonies, if at least we are to give any weight at all to the fact of the local distribution of the people. It is difficult to dismiss Sir Campbell's theory that the Rajputs and Jats were once congeners of a common stock, that they both entered India by the same route, that the Rajputs formed an early immigration, advancing further and becoming therefore more completely Hinduised, and that Jats followed long afterwards behind them.

This contention has also been supported by a 1988 study[2] which mentions about the sequence of arrival of the four major agricultural communities as follows :

> "...Ahirs have penetrated the deepest in the East and South of the subcontinent and they have complete absence from north-western border states of the sub-



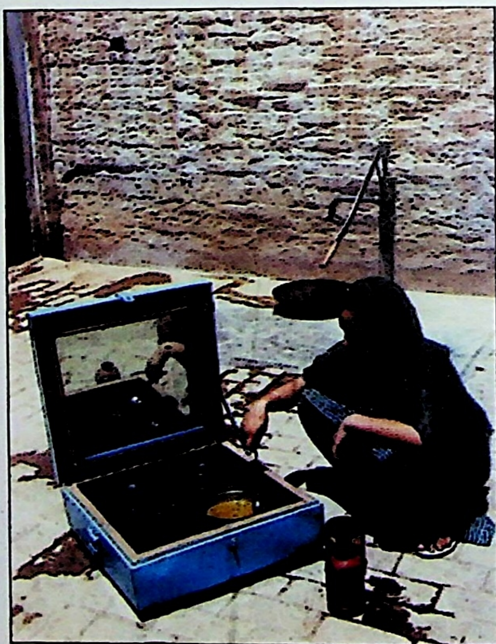
Wheat Crop: The Golden Grain



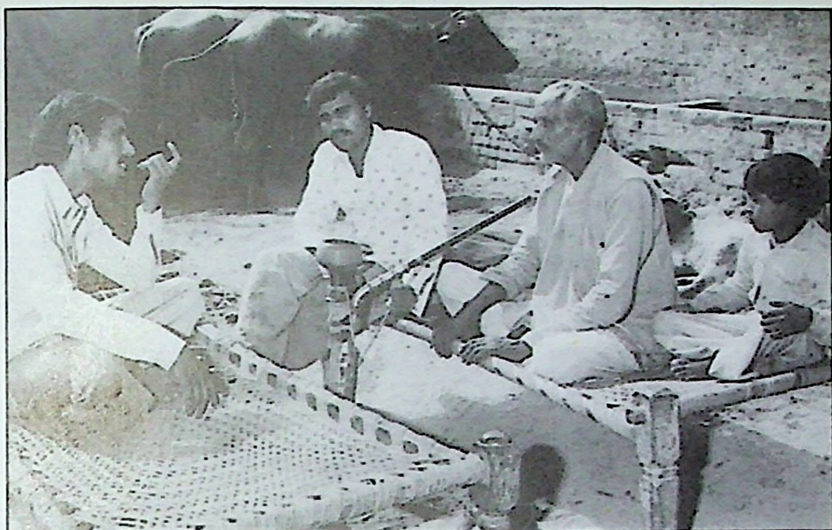
Haryana's Murrah buffalo



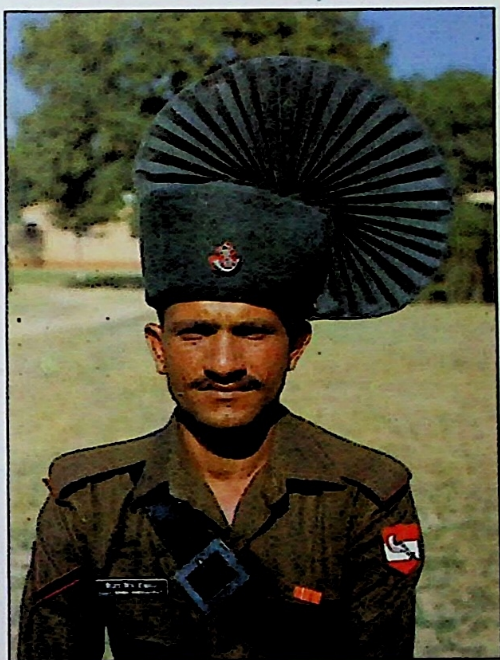
A peasant woman with *Charkha*



A villager using solar cooker



Three generations of a peasant family chatting after a day's work



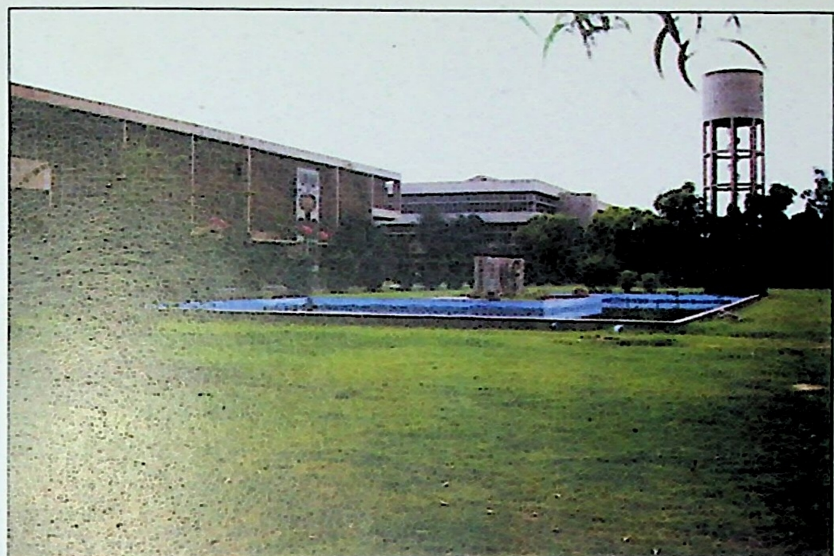
A Haryanavi Jawan
of Rajputana Rifles



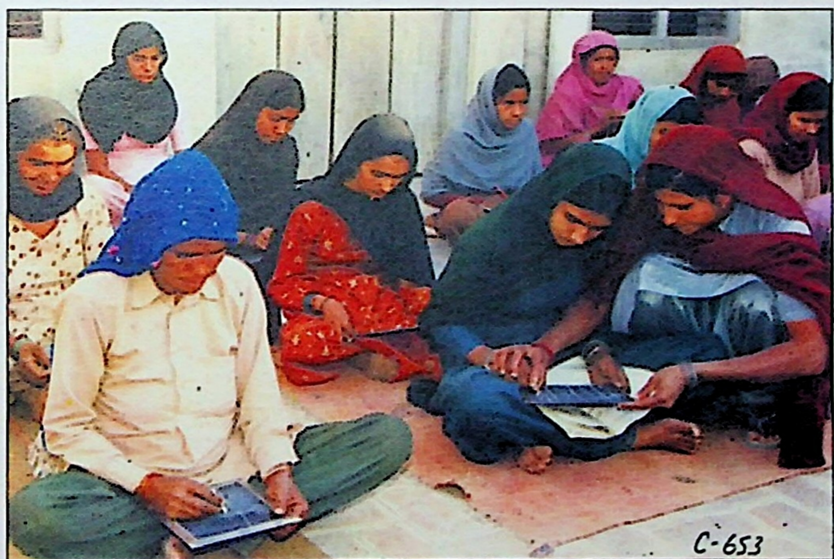
A tractor manufacturing unit



Haryana is famous for the manufacture of scientific instruments



Haryana Agriculture University Campus, Hisar



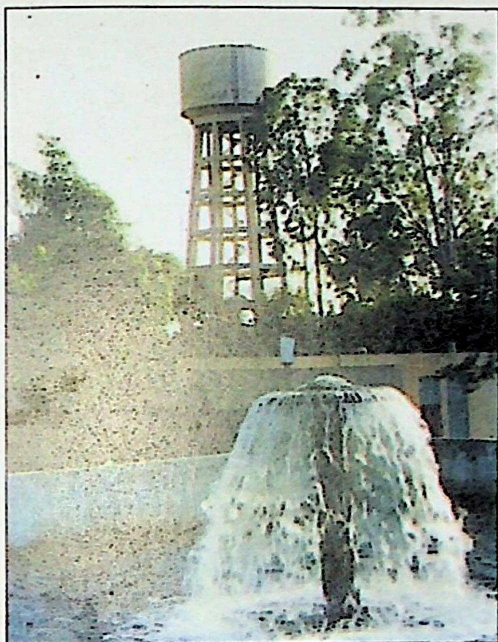
A non-formal education class



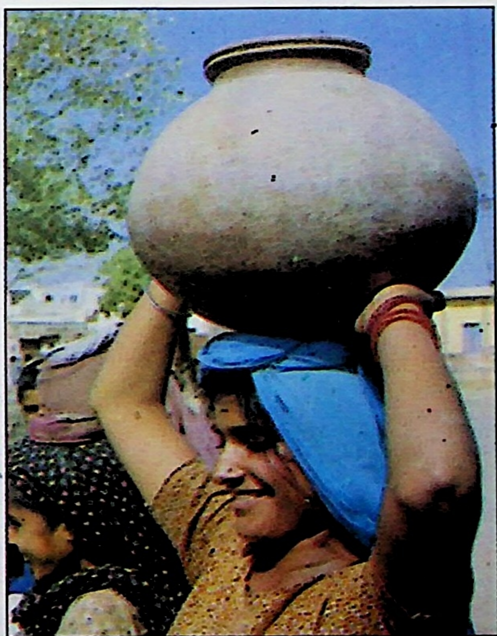
Civil Hospital, Bhiwani



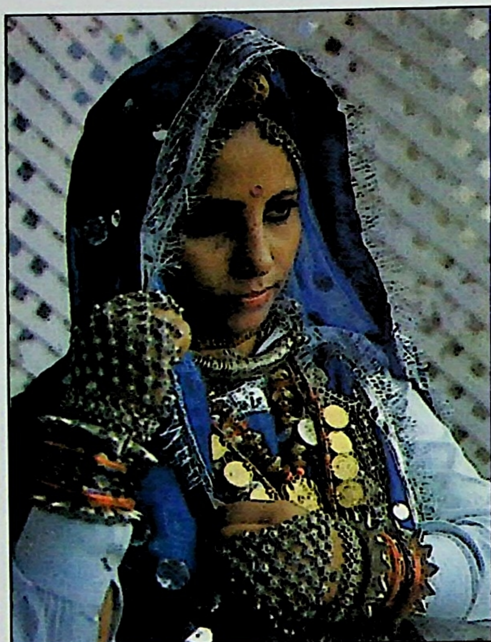
Thermal power plant, Faridabad



A water tower: All the 6745 villages in Haryana have been provided with clean drinking water



A village woman carrying water



A village woman
in traditional dress
and jewellery



A folk artist playing *Sarangi*



A folk dance of Haryana (male)



A folk dance of Haryana (female)



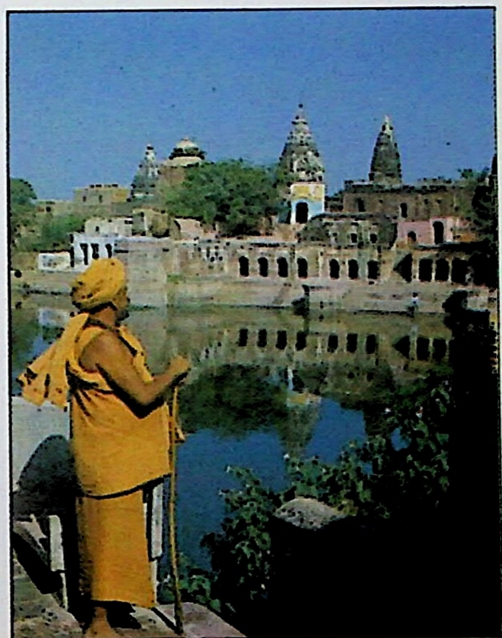
A Memorial:
Battles of Panipat,
Kala Aam, Panipat



Shaikh Chahli's Tomb, Thanesar



The pilgrims taking a holy dip in the Brahm Sarovar, Kurukshetra



The sacred tank and
the temple complex,
Kalayat, Jind



Pinjore gardens



Boating at the Karan lake tourist complex, Karnal

continent. Rajputs who like Ahir have no presence in the north-western provinces, also show a substantial presence in the whole of erstwhile pre-partition Punjab. Ahirs are found only in the south-eastern part of Punjab. The next in the degree of penetration seem to be Gujars because of their substantial presence in Jammu & Kashmir, north-west frontier province, Gujarat and Punjab. But they are absent from Sind and Baluchistan while Jats are present in all these four outlaying provinces. The Jats depict the least degree of penetration, most of them are domiciled in Punjab and the four outlaying provinces of Jammu and Kashmir, north-west frontier province, Baluchistan and Sind. In fact, 42% of total Jat population in the Indian sub-continent are now domiciled in Pakistan and 37% of all Gujars live in Pakistan. The corresponding figures for Rajputs and Ahirs are 18% and 0.1% respectively. ...Therefore the degree of penetration of the four communities into the East and South and their degree of presence in north and west of the Indian sub-continent also indicates that their sequence of arrival in India has been Ahirs followed by Rajputs, Gujars and Jats in that order."[2]

The Jats are divided into twelve chief clans (*gotras*) and about 137 minor *gotras*. The main *gotras* are Maliks (also called Gathwallas), Dahiya, Ahlawat, Rathi, Dalal, Sahrawat, Kadian, Jakhar, Golia and Deswal. The Muslim Jats, called *Mullas* are a separate group. The District Gazetteers describe their distribution as follows :

As regards the distribution of clans, over wider areas than the Rohtak district alone, the Sahrawat and Rathi clans are common in all the three districts of the Delhi division, the Deswal are met with in numbers in Gurgaon and Karnal and the Maliks in Gurgaon and Delhi; the Kadian, Hooda, Dalal and Golia Jats are found in Delhi and Karnal, and the Mundtor, Jun,

Mann and Dhankar in Delhi. The Mundtor, who live in and around Farmana, are really Gallat Jats who received this nickname from breaking the heads of some Brahmans. From such an incident a new clan may be formed as has nearly been the case also of Siroha Jats in Gohana, who are Maliks, and the Gothia in Jhajjar, who like the Mundtor are Gallat Jats.

The chief *gotras* of the Jats in the Faridabad district are Sorot, Rawat, Dagar, Tewatiya, Tanwar, Pokhwat, Katamiya and Raibdar. The Palwal Jats look at the Bharatpur chief as their natural leader.

The Jats also form a predominant proportion in the districts of Hissar and Karnal and are also found in good strength in Ambala, though they are less numerous in the latter district. The clans into which the tribe is divided in Karnal are Jaglan (sprung from Jagala Jat of Jaipur), Changhas (sprung from an ancestor called Badkhal), and Gathwal or Malak.

According to Sir George Campbell, the Jats have great physical and moral energy, are admirable cultivators, and under a fair system, excellent revenue-payers. They are prodigiously tenacious of their rights in land and very orderly and well-behaved while in possession of those rights, in fact in every way they are beyond doubt a fine people.

In the Faridabad district also the Jats constitute an important tribe though they are not as numerous as in neighbouring Rohtak. The bards ('Bhats') say that there are lakhs of *gots* in the Jat tribe (the Gazetteer observes), all of whom inter-marry and smoke together. The Hindu Jats even inter-marry with the Sikh Jats of the Punjab. In Griffin's *Punjab Rajas* it is mentioned that the sister of the Maharaja of Patiala, a Sikh Jat, was married to the Maharaja of Bharatpur, a Hindu Jat.

Haryana has undergone significant changes in the composition of its people because of the partition of India.

But the Jat, by and large, still betrays his tribal traits though changing social and economic conditions and the increasing impact of education has mellowed him to some extent. The Jats (mainly Hindus), with some Sikhs in Karnal and Sirsa, play a predominant role in the region.

Agriculturally, the Jat is as dominant as ever and in addition he is also branching out in other directions, taking a hand in a small way in trade and cottage industries in the rural area. In the Services, particularly in the army and the police, the Jats have a larger share than the other communities of the region. They are finding representation in civil services also.

Rajputs: In Haryana, the Rajputs are less numerous than the Jats but they occupy a respectable position in the region. Like the Jats, the origin of the Rajputs is also shrouded with a mystery. According to Hindu mythology, while the Brahmans were born from Brahma's mouth, the Kshatriyas were sprung from his arms. The Rajput is the Kshatriya, the warrior *par excellence.* The various Rajput clans trace their ancestry to hoary times and claim to have descended from the ancient warriors who figure so prominently in legend and ancient lore. Many Rajputs believe themselves to be descendants of the *Surajabansis* and *Chandrabansis*—hallowed ruling dynasties, whose deeds have been immortalized in the great epics, the *Ramayana* and the *Mahabharata*.

It is a possibility that the Kshatriyas of the ancient Hindu system blended with the new warrior classes like the Scythians who came to India in more historic times and gave rise to new warrior classes, of which the Rajputs and the Jats are typical. But this is only speculation; there is no historical evidence to substantiate it.

According to the Karnal District Gazetteer, the oldest Rajput settlers in Haryana are two principal clans, the Mandhars and the Chauhans. The Mandhars were settled in very early days in the country about Samana; Ferozshah chastised them, carried off their Ranas to Delhi and

converted many of them to Islam. The Safidon branch obtained the villages, now held by them in the Nardak, in comparatively late times by inter-marriage with the Chauhans. Though they expelled the Chandel Rajputs from Kohand and Gharaunda when they first came into these parts, the Chandels reconquered them; and the final occupation by Mandhars coming direct from Kalayat in Jind is probably of comparatively recent date.

The Mandhars claim to have descended from Lav, one of the twin sons of Rama, the hero of *Ramayana*. He is also credited to have founded the city of Lahore. The other son of Rama, Kus, ruled Kashmir and founded the Kachwaha and Narban. The Mandhars, according to this account, are thus *Surajabansis*, with their origin at Ayodhya. Kalayat in Jind is their principal place in these parts.

The Chauhans, according to the same source, are sprung from the original people who settled at Jundla. They all claim descent from Rana Har Rai; but as it is improbable that he conquered the country single-handed, and as his followers probably included Rajputs whose descendants are still in possession, this cannot be true. At the same time, it is probable that the eldest line, in which authority descended from Rana Har Rai, has been preserved in its integrity. According to this, nineteen generations, equivalent to about four hundred and seventy-five years, have intervened since the Chauhan conquest, which would fix it at about the time of Bahlol Lodhi, when the Chauhans of Moradabad took a new departure. They are of the Agnikula clan. Their origin is from Sambhar in Ajmer; but Rana Har Rai came from Sambhal in Moradabad, where the family bards still live. Many of them had adopted Islam generations ago. They are the highest of the Rajput clans about here, and some of the Muslim members will even marry in their own clans in the neighbourhood.

The Ambala Gazetteer also considers the Chauhans as the most important of the tribes. Their principal place is at Naraingarh. Many of these families had substantial means

in former days but their estates are now heavily encumbered, the land having passed in many cases into the hands of money-lenders or speculators.

In the Rohtak district, Hindu Rajputs claim to be Punwars. In Jhajjar the Bachas dominate with some Chauhans, Tunwars, Gurs and Badgujars. There was great rivalry between the Punwars of Rohtak and Tunwar of Hissar, the sand-hills west of Mahim serving as boundary between the two. The Hindu Rajputs in Rohtak resemble the Jats. In Jhajjar they are not so well placed, though there are some considered to be the best in the district.

In Gurgaon, the main clans are those of Badgujar and Chauhans. The ancestors of the Badgujars, according to prevalent tradition, migrated from Jullundur under peculiar circumstances. The story goes that while playing dice with the Goddess, one of their ancestors noticed that her hand was wet and on enquiry he was told that this was because she was simultaneously rescuing a sinking ship. Considering this improbable, the ancestor impugned her veracity. The Goddess cursed him and his men to be wanderers. They were released from the curse when they found a new seat of power, at a place where the axle of their cart broke down. They accepted the omen and drove out the 'Khanzadas' who then held the territory at and around Sohna. This migration is said to have taken place about the middle of the 15th century. Since then the clan is settled in the region. The history of the Chauhans is given in Sir H.M. Elliott's Supplementary Glossary. He mentions several local names, Bighoto, Rath, Dhun-dhoti, and Chandlin, which are known to the people, but not otherwise referred to.[3]

In earlier times the Rajputs had formed an important class of the feudals in Haryana. But now the feudal base of rural society has been completely eroded. New social legislation and a particular land laws, which have drastically cut down larger holdings, have led to the disappearance of what used to be called 'rural gentry'.

Brahmans: The Brahmans form an important section of the people of Haryana. This is not so much due to their numerical strength (they are outnumbered by several other communities) but because of their social status and high respect in which they are generally held.

Haryana, we noted in the previous chapter, was the home of the Vedic Aryans, who settled along the fabulous Saraswati river and in the surrounding areas. The Brahmans formed the apex of the Aryan hierarchy, and were in fact its most prestigious class, entirely dominating its social and religious life. The martial classes of Haryana, the Rajputs and the Jats, both claim that they are the successors of the Aryan Kshatriyas who formed the second order of the four-fold Aryan society. The Brahmans who, undoubtedly constituted the top of this order, similarly claim that they are the descendants of the old priestly class who gave form and texture to the great Aryan civilization.

During the centuries that have passed since those golden years of the spiritual Aryan culture for which the Brahmans laid the law, many changes have occurred. On this account, the claims of the present Brahmans as also of the martial classes sound somewhat high-pitched. But among the many Brahman 'gotras' particularly among its most numerous section, the Gaur-Brahmans, must be given some credence to this claim, although there must have been considerable inter-mixture during this long period.

According to the Karnal Gazetteer, the mass of the Brahmans in the tract are Gaur. Those belonging to the Chaurassi sub-division, according to the prevalent belief, assisted Janamejaya's 'holocaust of snakes' and received a gift of *Gaurs.* The Sarsut Brahmans, less numerous, are considered less grasping and also not very strict in their caste habits. The most common *gotras* among Brahmans are: Bharadwaja, Vashista, Gautama, Bacchhasa, Parsira and Sandlasa. The Brahmans have generally followed their clients from their original abodes; they own little land themselves.

The Gujarati and Dakaut, two other categories, are of special interest due to their peculiar customs. The Gujarati or Bias, who came from Gujarat, are regarded in some respects as the highest class of Brahmans. This is indicated by the fact that they are always fed first. They bless a Gaur when they meet, while they will not eat bread from his hands. They are fed on the twelfth day after death and the Gaurs will not eat on the following day if this has not been done. But they accept inauspicious offerings, like 'Rahu' offerings made during an eclipse. They will not take oil, sesame, goats, or green or soiled clothes but will accept old clothes, if washed, buffaloes, and 'Satnaja'.

The Rohtak Gazetteer has recorded that the Brahmans of the whole countryside belong to the Gaur sub-division of the race. The name is probably derived from their residence at Ghaggar. The main sub-clans are Vashist, Gur, Mihrwal, Dabra, Bharadwaj and Koshish.

Tyagis: Tyagis are also of Brahman origin. Those who gave up priestly profession and took to agriculture came to be known by this sur-name. Their origin dates to the celebration of snake-sacrifice of Janamejaya held at Safidon in Jind district. The Karnal Gazetteer has mentioned that as there were no Gaurs in this country at the time, Janamejaya summoned many from beyond the sea (*sic*). Those who did not accept cash as rewards for their services were awarded a hundred and eighty-four villages in these parts. When they decided not to take offerings in future, they came to be known as *Tagas*. Those who accepted ordinary offerings became Gaur Brahmans. Both retained their division in ten clans and hence are called *dasnam Brahmans*. The Tagas wear the sacred thread but Brahmans will not intermarry or eat with them.

The Brahmans constitute the most orthodox community of the tract. Not only do they keep aloof from others, but also practise taboos among themselves. The situation, however, is changing and so are these orthodox customs. Like the Jats and the Rajputs, the Haryana Brahmans have

taken to other professions like Services, trade, industry, and even agriculture, as many own lands. During the Unionist regime before the partition, the Gaur Brahmans of Haryana were counted among the peasantry and like the Jats they enrolled in the army in large numbers. The Haryana people generally are simple and unsophisticated and even the Brahmans are less orthodox than in the neighbouring state of Uttar Pradesh.

Ahirs: The Ahirs are concentrated in Mahendargarh and the neighbouring district of Gurgaon. They are also in some strength in the Jhajjar tehsil of Rohtak but in the rest of the state their number is negligible. They constitute, however, a very important section, being by far the best and the most skilled agriculturists. Because of their concentration in a particular area, they have also a political importance of their own. They claim to have descended from the people to which Lord Krishna himself belonged, the Yadav tribe. Like the Rajputs and the Jats, they are predominantly agricultural and, like them, they trace their beginnigs to the lofty past.

The Ahirs took active part in the uprising of 1857 under the leadership of Rao Tula Ram. Rewari is the centre of the Ahir community. It is possible that at sometime in the distant past they replaced the Rajputs in this area.

The Ahirs who have settled in Rohtak district claim that they have descended from a great grandson of Prithviraj, who adopted the practice of *karewa*. According to the District Gazetteer, the Ahirs settled in Jhajjar are also said to have come from Delhi but most came from Rewari. Except the few Kosli villages, all others have separate origins. Like the Jats, the Ahirs are also divided into a number of *gotras*. They also differ from the Jats in language, though there is much resemblance between the customs the two follow.

The Ahirs are splendid cultivators, hard-working, frugal and orderly. In agriculture they excel the Jats, their

well-cultivation being famous. In habits and nature, the two tribes are similar. The Ahirs, like the Jats, practise widow-remarriage, which is not permitted among the Rajputs.

Rors: The Rors, a somewhat smaller tribe, mostly concentrated in Karnal, rank with the Jats as cultivators. The two have much in common in habits and social customs.

Banias: Among the non-agricultural people in the state, the Vaishya community is foremost. The word 'Bania' stems from a Sanskrit word *Banias* meaning trade. Internally, the Banias are divided into three main classes, the Aggarwalas, the Oswals, and Maheshwaris. The Aggarwalas claim to have originated from Agroha, an ancient town of Haryana.

The Banias are by tradition the chief trading class in Haryana, as in the rest of the country. In the state itself they mostly confine themselves to local trade in *mandis* (wholesale grain markets) and in the villages. After partition several commercial and trading communities who migrated to India from west Punjab have settled down in Haryana, mostly in towns. As a result there has been considerable increase in trade and industry. Most of the new enterprises have come from these immigrants. The local commercial and trading classes, mostly Banias, have also taken to some new trades. Some of these classes have also migrated to bigger centres like Delhi and Calcutta and started manufacturing and other business on a large scale. A few of the Bania families have affinities with the Marwaris in the neighbouring state of Rajasthan, and at places like Bhiwani and Hissar they are quite affluent.

Aggarwals consider Agroha as their ancestral home. They also believe that they are the progeny of Maharaja Agra Sen who ruled from Agroha. Aggarwals is a very affluent and prosperous community. They are now dispersed in the whole country.[4] They are not only a leading community in the field of trade and commerce but they are also holding leading/top positions in services including

judiciary and bureaucracy.

Bhartendu Harish Chandra had defined the word Aggarwal as a word made up of two parts 'Agar'+'Bal' means the child of 'Agra' i.e. the progeny of Agra Sen.[5] There is a general belief that Agra Sen a 'Vaish' Maharaja ruled from Agroha who had 18 sons and one lakh families lived in Agroha during his reign.[5]

Aggarwal is a well knit prospersons community. They look to Agroha as a place of pilgrimage being the ancient seat of their mignity ancestors. They have a strong urge to restore Agroha to its pristine glory. A medical college has already been set up by this community at Agroha.

Aggarwals have made a considerable contribution in the all round development of Haryana, in all fields : political, economic, cultural, educational etc.

Bhartendu Harish Chandra, the first Hindi poet to practise his craft in khariboli[6] was also born in an Aggarwal family of Benaras.[7] He was the one who paved the way for 'khariboli' to be used in journalism, drama, novel, essay and poetry. He carried the message of Hindi forward. He was the greatest Hindi writer since Tulsidas[8] and is popularly known as the father of Modern Hindi[9]. 'Khariboli' is the vernacular speech of most of north India which is now known as Hindi written in Devnagri script.[10]

Bishnois: Bishnois is a distinct branch of Hinduism who worship Vishnu and consider their Guru, Guru Jambheshwar as an incarnation of Lord Vishnu.[11] It is not a caste; It is a reformed version of Hinduism consisting of people from various castes chiefly : Jats, Rajputs, Aggarwals, Brahmans and Khatis (Carpenters) who form about 82 percent, seven percent, five percent, three percent and three percent of their total population[12] respectively. They adhere to the 29 (twenty nine i.e. 'Bis' Naun) religious principles propounded by Guru Jambheshwar and that is why they are called Bishnois.[13] They are strict vegetarians and neither kill any animals or wildlife nor do they allow anybody to kill those. They are tee-totallers and abstain

from the use of tobacco and drugs. They are mainly agriculturalists, though many of them now hold senior position in the military and civil services.[16] They have distinct clothes. Their men wear white 'kurta', 'dhoti' and 'safa'. They consider white colour as pious and as a symbol of purity. They shun blue colour which they consider impure, mentioned in their religions principles. They speak 'Bagri' dialect akin to Rajasthani language. Bishnoi women wear clothes and ornaments similar to 'Bagri' women especially the Bagri Jat women. Their population in Haryana in 1991 was 1,14,640 about 12 per cent and their total population in India, about one million.[14] In Haryana 90 percent of the Bishnois are Jats and 10 percents are khatis (carpenters). They mostly reside in the erstwhile Hisar District i.e. the present Hisar Fatehbad, Sirsa and Bhiwani districts of Haryana. Most of the Bishnois (60 percent) are domiciled in Rajasthan. In following the teachings of their Guru, Bishnois are the world's best environmental conservationists. They protect the trees and the wild life even at the cost of their own lives.[15]

Displaced Persons

Partition of India in the year 1947 was perhaps the most unfortunate historical event of the 20th century. It led to the migration of about six million non-Muslims from Pakistan to India and an equal number of Muslims from India to Pakistan, as refugees. The non-Muslims (Hindus and Sikhs) and their progeny who now number about 12 million are known as displaced persons in India. About two million of these people are domiciled in Haryana.[17]

They form 11% of the state's total population and 96% of them originated from west Punjab and four from the North-West Frontier Province (NWFP).[18]

They are mainly concentrated in the estwhile districts of Karnal, Ambala and Rohtak.

Meos: The Meos are concentrated in Mewat, which consists of the tehsil of Firozpur in Gurgaon district, the

western portion of Nuh of the same district and the adjacent parts of Alwar and Bharatpur. They claim to have a Rajput origin, descendants of an ancestor who was converted to Islam in the time of Kutub-ud-din. It is, however, difficult to assess the strength of this claim. According to Mr. Channing quoted in the Gurgaon District Gazetteer, the Minas and Meos are connected, both probably being representatives of the earlier non-Aryan inhabitants of the country. In Tod's *Rajasthan*, Mewasso is a name given to the fastnesses in the Arvalli hills, to which Minas, Kolis and others make their retreat.

Both the Meos and the Minas use the term *Pal* to indicate the main sub-division of the tribe. The Minas at one time were the original masters of the state of Jaipur, from where they were ousted by Dhole Rae, who founded Amber in the tenth century.

Sir Herbert Risley in his book, *The People of India*, is inclined to the view that the Bhils are the aboriginal stock, from whom the Meos are descended. The Meos take their name from the place of their residence, the Mewat, comprising the hill country tract of Gurgaon, Alwar and Bharatpur. In manners, customs, habits and general attitudes, they have much in common with the other agricultural tribes of the area, the Jats, the Rajputs and the Ahirs. As a people, they are daring and full of a spirit of adventure. Because of their love of independence, throughout the medieval period they allowed no peace to the government at Delhi and never recognised the rule of any outside authority in Mewat.

It has been said about the Meos that they are a happy blend of Islam and Hinduism. They celebrate Holi and many other Hindu festivals. On the occasion of marriage, birth, and other ceremonies, Hindu customs and practices are observed. Like the Hindus, they avoid marrying within the 'gotras'. The Meos and Jats of Gurgaon are both organized on the tribal system; the *Khap* of the Jats are matched by the *Pal* of the Meos. Both the communities

occassionally indulge in vendettas, resulting in a savage chain-reaction of violence. As a result of unwritten law the police is strictly kept out. After passion have been appeased, they again resume normal relations.

After partition, some of the Meo families had migrated to Pakistan. They did not like the change and most of them have returned to Mewat.

Harijans : The Harijans are no longer content with their traditional role in the village community. In earlier times, the Chamar was the village shoemaker, the Chhura its scavenger, and the Dhanaks and Julahas were village weavers. They all took a hand in the agricultural operations by contributing their labour. All this has now changed. As a result of the various facilities and special privileges provided by the government, the Harijans are now legislators, ministers, senior government officials, and have entered into small trade and cottage industries. Through its Department of Harijans Welfare, the Haryana government has provided special concessions in educational institutions to Harijan students who are also awarded scholarships for both secondary and University education. The Harijans have also received land in series of land reforms in Haryana. In spite of these attempts to improve their condition, the scheduled castes as a whole are still backward, compared to other communities.

There was never much of untouchability in Haryana, and in the villages at least the Harijans were treated with sympathy and consideration by the agriculturists.

Gujars

The Gujars are a fine stalwart people, precisely of the same physical type as the Jats, Rajputs and Ahirs. It is very difficult to differentiate among these castes socially as all the four eat *kachcha* and *pucca* food with each other. The Gujars were originally more a pastoral than an agricultural tribe. They have now changed much; still, as a rule, their cultivation is of the most slovenly description. In the

Khadar and canal villages of the Karnal district, where Gujars are found in larger numbers, they have shown considerable improvement. The Gujar women will do odd jobs in the fields and are industrious without being systematic.

Other Groups

The villages in Haryana were self-contained communities, as some of the early British administrators observed. They had within them all they needed. This life centered round the village panchayats.

This self-sufficiency was made possible by the presence in the village of a number of other functional communities, apart from the agriculturists. The Brahmans and the Mahajans of course had a place of their own in the system. In another category came the village artisans and craftsmen and certain other menials who helped in the agricultural operations on which the prosperity of the village rested. These included the village blacksmith, the carpenter, the oilman (*teli*), the barber (*nai*), the washerman (*dhobi*), the village potter (*kumhar*) and some others. These functionaries rendered technical service and helped the farmer in an important way. They were not paid in cash. Each was entitled to a fixed percentage of produce which they collected at harvest time. All this has now changed.

Languages and Dialects

The people of Haryana speak various dialects which fall in the category of Western Hindi. The area of Western Hindi falls between the old Saraswati river on the west and Allahabad on the east. In the south it extends up to the Narmada river. This is the legendary homeland of Hindu civilization.

Western Hindi is also spoken in west Uttar Pradesh, east Rajasthan, Gwalior and Bundelkhand and parts of Madhya Pradesh. Hindustani, its most important dialect, is spoken over large parts of the whole peninsula.

The dialects derived from western Hindi are Hindustani, Bangru, Brajbhasa, Kanuji and Bundeli. Hindustani as a local vernacular is spoken in western Rohilkhand, the upper Gangetic *doab* and the Ambala district of Haryana. As a literary language it was employed by both the Hindus and the Muslims as a *lingua franca*. Both Hindi and Urdu are its adaptations.

Of these the most prominent dialect is Bangru. It is also called Jatu, because of the predominance of the Jats in the area. In Ambala district Hindi and Punjabi get merged together. In south of Ambala, along the west bank of Yamuna, besides Punjabi, there is some influence of Rajasthani also. This tract includes Karnal, Rohtak and Delhi. The bulk of the population of the tract consists of the Jats. The Khadar tract lies on the west bank of the river Yamuna, in the districts of Karnal, Sonepat and Delhi. Bangru extends across Karnal into Patiala. Narwana area of Jind is also part of it. The whole of the district of Rohtak, Sonepat, the eastern half of Dadri in Bhiwani district also speak this dialect. To the west lies the district of Hissar. On the west of the hills, around Najafgarh, the tract is called Dabar which is a continuation of the Gurgaon district and is inhabited by Ahirs who speak Ahirwati, the language to the west of Gurgaon. Ahirwati is also spoken in parts of the Jhajjar tehsil of Rohtak.

The language of Haryana may thus be taken to the Western Hindi, influenced in its vocabulary of Punjabi and affected in its grammar by Ahirwati, which itself is a mixed dialect of Western Hindi and Rajasthani.

Ahirwati has to its south the pure Mewati spoken in Gurgaon and Alwar. To its west the language prevalent is Bagri and Shekhati of Bikaner and the Shekhawati country. The dialect of the region is called by various names in different parts, according to locality and caste of the speakers. The best general name for it would be Bangru.

Hissar, according to the District Gazetteer, is the meeting ground of three distinct languages—Western Hin-

di, Punjabi and Rajasthani. Western Hindi appears in the form of Hariani, Punjabi in the Malvi dialect, and Rajasthani in the form of Bagri. Hariani is locally known as the *Desi* or *Deswali*. The north-eastern part of Dadri and portions of Dujana speak Hariani, as the Bagri of these areas is called by this name.

Linguistically, Karnal is a composite district. In the Panipat tehsil, the Jats speak a variety of Hindi closely resembling the dialect spoken by the Jats of Rohtak. This is also the case in the south of Kaithal. In Thanesar and Indri, owing to the influence of Punjabi, the people speak a mixture of dialects. In the north of Kaithal, the proximity of the old Phulkian states introduces even a larger element of Punjabi, so that in Pehowa it becomes pure Punjabi.

In Gurgaon, the dialect, is Mewati, a sub-dialect of north-eastern Rajasthan. In the north and west, where the Ahirs predominate, it is Ahirwati, another sub-dialect of Rajasthan. In the east where the Jats predominate, the language spoken is Brajbhasa, a dialect of Western Hindi. It represents Rajasthani, fading off into Brajbhasa. The form of Mewati in Gurgaon is much mixed with Braj.

Ahirwati represents the connecting link between Mewati and three other dialects, Bangru, Bagri and Sekhwati. In its grammar, it differs little from Mewati. It is the connecting point of that dialect and Bangru, and the principal aspect of it and Bangru is the use of word *su* instead of the Mewati *hu'n*, which means 'I am'. Brajbhasa differs from the other two dialects in the use of the cerebral 'r' for 'I' e.g. *badar* for *badal* (cloud); *bijri* for *bijli* (lightning), and so on.

The villagers all over the district speak one or other of these dialects. One of their striking features iş that while the grammar on the whole is similar, the vocabulary is often different. Owing to the interchange of population after partition, most of the Muslims, who spoke rudimentary Urdu mixed with local dialects have migrated from

Haryana to Pakistan, being replaced by people speaking various Punjabi dialects.

The above linguistic survey of the state still holds overall, except that the percentage of people speaking different dialects may have slightly varied.

Life of the People

Haryana is overwhelmingly rural. Nearly eighty per cent of its population of about ten million live in about seven thousand villages and hamlets of varying sizes. The composition and size of the villages differ from place to place depending on the location, whether in Khadar, Bangar or Nardak. Each area has characteristics of its own. The castes and communities inhabiting a village also impart to it a certain type of character though on the whole all villages, irrespective of their location and caste combination have certain features which stamp them with a general character. This may be called Haryanvi.

A typical Haryanvi village has very much been affected by the wind of change. The village is not the same as it used to be even a few decades ago, in physical characteristics. The village now looks slightly better; it has improved in external appearance. But the essence of village life remains the same. The life of the villagers remains rooted in their age-old customs and traditions. Anchored firmly to the past, the villages have retained their essential frame work of rites and rituals, fairs and festivals, taboos and superstitions.

The people still remain deeply attached to the tribe, caste or subcaste to which they belong. Their social relations, marriages, eating, drinking and other dealings are still mostly endogamous. The impact of democracy, secularism or socialism is not obvious. In fact, the repeated demand for the villager's vote by the politician has made him not only conscious of his own importance but also of his caste or group and to that extent he has become more narrowly calculating. The tolerance, catholicity, simplicity

and spontaneity which once made rural life gay and enjoyable, have all but disappeared. Gone also is the corporate life which kept the village institutions functioning. The village has been robbed of its salient, healthy features but nothing has happened to compensate for them.

In earlier times, the Biradari-Panchayats settled most of the village disputes. The Panchayati Raj that has replaced them has not been an adequate substitute. Instead, the villages have been split into factions.

The British administrators were careful observers. Some of them have left graphic accounts of the life of the people as it was lived in the good, old days. The Karnal Gazetteer has described village life in the area as it was in the beginning of the present century. To some extent the account would apply to the region as a whole.

The women of the family, according to the Gazetteer, have all the grinding, cooking, cleansing, and spinning to do; among the Brahmans and Rajputs, they are strictly confined to the walls of the courtyard, where they cook, spin, clean cotton of its seed, grind flour, husk rice, and so on. Among the Tagas and Gujars they go to the well for water and carry meals to their men in the field and often pick cotton and safflower. Among the Jats and Rors, they also weed, and do other laborious work in the fields. They all sit about in the alleys, spinning and gossping, often *dishabille;* and though their life is a hard one, it is, to judge from appearances, by no means an unhappy one. The boys, as soon as they are old enough, are dragged away from their games, and sent to tend the cattle; and from that time they are gradually initiated into labour of their lot. In the evening they play about noisily. Life is a terribly dull one. The periodical fair or *mela* and the occasional wedding form its chief reliefs, together with the months of sugar pressing, when everybody goes about with a yard of cane in his mouth and a great deal of gossping (as well as a good deal of hard work) is done at the press. But the toil

is unremitting; and when we think what a mud hovel in a crowded village innocent of sanitation must be in July and August, we can only wonder at the marvellous patience and contentment of the village.

Another account from Rohtak has the following to add : "From the day that he is old enough to control unruly cattle, and is considered worthy of some scanty clothes and a pair of shoes, the life of the Rohtak agriculturist is one monotonous round of never-ceasing work. The fields must be ploughed and prepared at least three or four times every harvest; the crop has to be sown, weeded and protected from numerous enemies, winged and four-footed, a long and most wearisome task. The cattle must be seen to stock to sell at the fair, or by carrying grain for the traders to the distant markets. To the very last days of his life the Jat must do something. The women work as hard if not harder. The Ambala Gazetteer comments ruefully about a zamindar's life, which is so full of laborious toil that the wandering tribes pray that their dead should not be born as zamindars."

Some of the modern amenities such as roads, transport, and in particular electricity (all the villages in the state are electrified) have helped in lightening the dreadful monotony and hard toil of agricultural operations. The work has become less laborious due to the coming of tractors, tube-wells, threshers and other labour-saving devices. But these have created their own problems. The strain on the cultivator's life has increased rather than diminished. The relief on the physical side has been more than counter-balanced by what the village has lost by the breakdown of the once idyllic peace and quiet of the rural side and the disappearance of corporate life.

Position of Women

The women still observe *purdah* of a kind, at least among

certain communities. In former days, among the Rajputs and to a large extent Brahmans, *purdah* was observed quite rigidly. It is now considerably relaxed, but is still observed in certain forms. Village girls cover their heads, while daughters-in-law cover their face in the presence of elderly persons in the house or outside. The position is different in urban areas. With the spread of education, social barriers against the employment of women in offices are collapsing rapidly. Women are increasingly replacing men in many fields or participating with them in parallel fields of social work, arts and crafts etc. Working women, though economically prosperous, still occupy a subordinate position in social life but they do not observe *purdah* any more.

Fairs, Festivals and Festivities

Life in rural areas, however, is not all that gloomy as the preceding account may suggest. The people have a religious bent of mind and take their adversities and hard conditions with a certain amount of stoicism.

The people now have less leisure for recreation and simple enjoyments of life. A few decades ago the village in Haryana lived a tradition-bound life of its own, with a varied and rich fare of fun and frolic. The tradition is still followed but the gay abandon of the old days is not there.

The chief diversion is provided by fairs and *melas* held at fixed places. This is true of the region as a whole and each district has particular centres where people congregate annually or more often, as the tradition may be. Some of these fairs have religious significance and usually people gather around a temple of Shivji (Shiwala).

At other places, sometimes near a town or close to a river bank, a miniature shopping centre would arise suddenly and people in thousands flock there to buy and sell, or simply to wander about to spend a day in relaxation, so welcome in view of their daily chores. Invariably there would be wrestling bouts towards the close of the day, attracting the largest crowd. Wrestling used to be very

popular in Haryana, particularly in the districts of Rohtak, Hissar and neighbouring Jind and Mahendragarh. The tradition is still maintained to some extent. Hind-Kaisiri Chandgi Ram, one of the top wrestlers in the country, belongs to Hissar.

Gopal-mochan Fair : In Ambala the most famous fair is held at Gopal-mochan near Bilaspur in the Jagadhari tehsil, where there is a sacred tank of the same name. The legend is that once Lord Shiva while rescuing Saraswati, who was being pursued by Brahma, struck off the latter's head. A lock of hair was left in Shiva's hand and his body was blackened. For a long time Shiva was unable to cleanse himself, till, resting one night in a cowshed, he overheard a conversation between a cow and her calf. The calf said he was going to kill his master, a Brahman, to avoid being castrated. The cow tried to dissuade the calf from the sin, but the calf said that it knew of a tank where it could cleanse itself from the sin of killing a Brahman. Shiva followed the calf next day and saw it kill its master. The bodies of the cow and the calf were then blackened, until they cleansed themselves by bathing in Gopal-mochan tank. Shiva followed their example and was likewise cleansed. Since then the waters of Gopal-mochan have retained their virtue, and are considered by many to be more efficacious than the waters of the Ganges at Hardwar. Another sacred tank, the Rin-Mochan, is situated close to the Gopal-mochan; a big fair is held in the village in the month of Kartik (October-November).

Mela Devi : Mela Devi is held at Beri in Jhajjar of Rohtak district, twice a year. According to the legend, the image of goddess Bhumeshwari Devi was brought from the hills and installed at Beri. Newly married couples blessed with a son came here to pay homage. Mela Baba Mast Nath is held in February-March each year at the *samadhi* of the saint at Bohar, near Rohtak. It is also held at Khera-Sadh (Rohtak tehsil), where people worship both at the *samadhi* and the temple. Sat Kumbh fair is a religious

celebration and is held at Kheri Gujar (Sonepat) twice a year.

Gugga Naumi : This is a religious festival, celebrated all over Haryana. It is connected with snake-worship and observed in August-September. A number of legends have clustered around Gugga Pir or Zahir Pir (the saint apparent). He is also referred to as Baggarwala, because of his grave near Dadrewa, near Ganganagar, a tract over which he is said to have ruled. Flourishing about the middle of the twelfth century, Gugga Pir, commanded great respect. He was reputed to have the power to cure people of snake-bite. Monday is his day, the date being the 9th. (He descended to the earth on Bhadon 9.) The shrine is distinguished by its square shape with minarets and domed roof. It is called 'Mari'.

Masani Temple : Haryana's most famous fair is held in honour of the goddess of small-pox, Masani, whose temple is in Gurgaon village. There is a legend about this temple.

There was a shrine, sacred to the goddess Devi, locally known as Masani, at the village of Kesopur in the Delhi district. Some two hundred and fifty years ago according to tradition, the goddess appeared in a dream to one Singha, a jat of some influence and a resident at the village of Gurgaon. The Devi communicated to Singha that she wished to leave Kesopur and directed him to construct a shrine for her in his village. At the same time, she authorised the fortunate Singha to appropriate all the offerings at her shrine. The orders of the goddess were promptly carried out. The shrine was built and flourished, its fame spreading far and wide.

A visit to this shrine is an antidote for small-pox. Women from great distances flock to it with their children. The greatest crowd is in April-May, but all the year around a steady stream of people flows, Monday being the favourite day. Singha and his heirs enjoyed the offerings for two hundred years. Begum Samru, when the Pargana was under her rule, took the proceeds during one month of the

year, but now again the entire collection is the perquisite of the landowners.

Bathing at Sohna : Sohna, near Gurgaon is famous for its hot springs, which have medicinal qualities. Several thousand people assemble at Sohna on *Somwati Amawas* to bathe in the sulphur springs. The crowd is small if the festival happens to fall during harvest-time.

Basdoda Fiar : At the village of Basdoda in Rewari tehsil, where there is an ancient temple of Bhaironji, a fair is held on the *Chat-Sudi* 11th, and the two following days. To this, people (mostly menials) come from as far as Delhi and Agra.

Tomb of Saint Shah Choka : At the village of Khori-Shah-Choka in the Firozpur-Jherka tehsil of Gurgaon, Meos gather in large numbers on the 5th to 7th; *Jama-di-ul awal*, the object of their pilgrimage being the tomb of the saint Shah Choka. Hindus also attend the mela. Formerly, this fair used to be a great occasion for elopements, it being held a sufficient answer from a man who left the fair with another Meo's wife to say that Shah Choka had given her to him.

Diwali, the Festival of Lights : Diwali and Dussera are the chief festivals, for Hindus everywhere.

Diwali takes place in the middle of Kartik. On choti Diwali (Diwali eve) rice and raw sugar, in vessels, with a coin placed on the top, are given away to Brahmans or young girls. The deceased ancestors are said to visit the house of their families on that day, and it is in their name that the ceremony is performed. Homes are cleaned and painted. The next day, also called *Gobardhan*, lamps are lit in the evening and sweets are shared with neighbours. On the following day all the sweepings are thrown out on to the refuse dumps outside the village. The old lamps are also thrown there and new ones placed in the house. The festival holds special significance for the moneyed and trading classes, as it is auspicious for their profession.

All night gambling and merry making are part of the

celebrations. For children, Diwali provides an occasion for fire-works.

Dussera : Dussera is probably the chief Hindu festival, being associated with the great epic *Ramayana* and its renowned hero, Rama. The celebrations last nearly a month. First come the *Shradas*, early in September and last over a fortnight. The Brahmans are fed on these days as an invocation of the deceased predecessor of the family. The *Shradas* are followed by *Nauratas* which, as their name implies, are nine in number. Oats sown in the field or deposited in big utensils, are watered on each of these days. On the Dussera day, pudding (*halwa*) is eaten with rice and curd. The Brahmans are also fed. All the members of the family—children, girls, men, but not women—put stalks of green oats on their head.

The celebration of Ram Leela is an all too familiar sight in north India. On the 10th day the effigies of the demon king Ravana and his supporters are burnt, which forms the concluding event.

The Dussera ceremony is followed five days later by the *Garbara*.

Holi : Holi is celebrated with considerable zest, particularly in the area bordering Uttar Pradesh. For days before the festival, married women play Holi with their men folk by throwing coloured water on them. This resembles traditional celebrations at Barsana in Mathura—the area around Brindaban associated with the childhood pranks of Lord Krishna who is believed to have played Holi with his playmates, who were the *gopies*, daughters of cowherds of the region. To this day the people of this area excel in the celebration of Holi.

On Dhulandi (*Phag*), the day following Holi, menfolk throw water on women who retaliate by a mock-beating with sticks or *kolras*, twisted clothstrips. The men act as if they are powerless and their pretended attempts at shielding themselves lead to much fun and amusement.

Teej—A unique festival of Haryana : 'Teej' symbolizes

a meeting between the loved ones. The festivities are marked by swinging, singing and dancing. It also acts as a curtain-raiser for a series of festivals which follow during the year.

It is also known as 'Haryali Teej' in Rajasthan. In Uttar Pradesh and the eastern part of India it is known as 'Kajri Teej' as the Kajri style, music is sung during this festival. In the 'Brij Region', Teej is known as 'Daula Teej' when in fact Krishna swings in beautifully decorated 'Jhoolas'. In Haryana and Punjab, it is simply known as 'Teej' which falls on the third (Teej) day of the new moon in the month of 'Sawan'.

'Teej' also symbolizes the eternal marriage of Shiva and Parvati. The married women observe the fast of 'Hartalika' on 'Teej' as a guarantee for a long and happy married life.

To the Haryanvis, 'Teej' has special social significance. 'Teej' symbolizes home coming of all the servicemen of Haryana. Those who are serving in the Armed Forces get special annual leave during this period to make themselves available to their near and dear ones during this unique festival. It is time of family reunion. People also take care that this festival is celebrated in a happy and joyous manner and efforts are made not to allow any untoward incident to happen during this period. The drudgeries of life are just forgotten and there is a lot of fun and merriment all around. In view of special significance of the 'Teej Festival', the Haryana Government declared 'Teej' a gazetted holiday since 1978.[19]

Rituals And Customs

The traditional rituals and customs have lost much of their old significance. The people of Haryana are still conservative and they continue to follow old practices as a matter of routine.

But not all the old *sanskaras* are now observed. The *mundan* (tonsure ceremony) is still prevalent among displaced persons who have settled in Haryana. Hindu life is full of ceremonies from the cradle to the grave. Haryana

is overwhelmingly Hindu and its people being religious minded adhere to scriptural injunctions.

There is the birth ceremony which is accompanied by feasting, the scale of celebration depending on the economic position of the house-holder. In the case of a son it is elaborate, with much show of rejoicing. Birth of a child is followed by its *Nam Karan Sanskar,* i.e., ceremony of naming the child. The woman who has been in confinement for several days is declared fit to come out after ten or twelve days, when another ceremony called *Hoom* is performed and mother and child are given a bath and new clothes.

Among the upper classes, particularly the Brahmans, the ceremony of wearing the sacred thread (*Janaui*) by the boys is important. This is performed at about the age of fifteen or so. Marriage, rituals are elaborate, with difference in details from community to community. Till the Sharda Act of 1927, which imposed restrictions on the age of marriage, child marriage was common in Haryana. Sometimes mere infants were married. Now the position has changed. Among the upper and educated classes, marriages are held at a comparatively late age. Even in rural areas child marriages are rare.

Other evil practices, at one time widely prevalent such as infanticide and *Sati* particularly among certain communities, are now rarely heard of. Widow-remarriage is also now less restricted even among the higher classes.

The dead are cremated as a rule, the only exception being Kanpara-Jogis, who bury their dead like the Muslims and Christians. Bishnois also burry their dead. Post-cremation rites include a twelve-day mourning in the case of females and a thirteen-day mourning in the case of males. The last ceremony is called *Tehramee*. About this ceremony there is a well-known saying about the Jats: *Jat mara jab jainai, jab tehramee lai hoi* (you can be sure of the death of a Jat only after the *tehramee* has been performed). Feasts after death are now less common, even

among those communities which at one time observed such practice. In earlier times some of these feasts were costly affairs when a large number of Brahmans were fed. Among the Bisnavi Jats of Hissar such feasts were very elaborate.

Hindus as a rule believe in transmigration. The idea was that if one fed people in the memory of the dead, they would also benefit from it. A similar explanation is given for the act of pouring water before the rising sun, the idea being that it will reach the dead of the family, who are believed to be reborn elsewhere.

Such superstitions now are less prevalent but all Hindus believe that for the salvation of the soul of the dead certain ceremonies are essential. One of these is to carry the ashes to Hardwar and offer them in the Ganges, which purifies everything. In Haryana such ceremonies are performed either at Hardwar, if a person can afford the expense, or at Garh-Mukteswar, which is comparatively nearer. The relatives of the deceased are expected to perform at least some such rites at the Yamuna, which flows through the state. The influence of the Brahmans is still predominant, and without them most of the ceremonies would be incomplete.

Witch Craft

The impact of modern influences is slowly bringing about changes in age old ideas, but it appears limited as many old practices continue. Many still believe in the influence of malevolent deities, like *Bhut-Pret* (ghosts), *Opara* (foreign elements), *Jhapat* (influence of evil spirits) and the like. Recourse is then taken to divination to decide who is to be appeased and in what manner. There used to be a class of people called 'Bhagat' or 'Syana' (literally, the wise ones) who were supposed to possess the power of divination. Sometimes they succeeded in restoring the sufferer to health. Often the result could be worse than the disease. This class is now more or less extinct.

Superstitions

In earlier times, people believed in omens and charms. They were very prone to superstitions. Popular sayings which can still be heard from old people would indicate that these were at one time widely prevalent. Some of the superstitions still influence the behaviour of many. These proverbs succinctly sum up the ideas underlying superstitions. For instance, the crow and the black duck must pass on one's right; the snake on the left. If a mantis is to the right, one will recoup his loss. A mantis is called the horse or cow of Ram; it is always auspicious, specially during Dussera. The villager will salute it when he sees one. If a man wishes to build a house and the first stroke of the spade turns up charcoal, he will change the site. On the other hand, iron is a sovereign safeguard against the evil eye. Owls portend desolate homes; black things in general are bad omens (*kasaun*).

Charms are in common use. The leaves of the *siras* are especially powerful; and after them those of the mango. They are hung up in garlands with a mystic inscription on an earthen platter in the middle and the whole is called *totka*. The *jand* is another very sacred tree. In illness it is a good thing to have an inscription made on an earthen vessel by a fakir and to wash it off and drink the water.

Superstitions are innumerable. Odd numbers are lucky, but three and thirteen are unlucky. If a man with two wives wants to marry a third, he will first marry a tree, so that the new wife may be the fourth. Hindus consider the south of a quarter to be especially avoided, for the spirits of the dead are supposed to live there. To sneeze is auspicious; it indicates that you will not die for some time more. A *bania* (shopkeeper) will not make the first transaction of the day on credit. It must be paid in cash and is called *bohni*. It is inauspicious to confront a Brahman who has no *tilak* mark on his forehead. On Mondays and Saturdays people do not go to the east. The evil spirit, 'Dasa Sul', resides in that direction on these days. On

Sundays and Thursdays people do not go to the west; a woman carrying a child or a pitcher is a happy omen. Two pitchers are happier still. A she-buffalow which tries to loosen a peg by striking it with her head is considered inauspicious. The one that makes it tighter and faster by striking down upon it, is regarded as auspicious. A bullock which shakes its head is also considered inauspicious. A cow that calves in Bhadon and a she-buffalo that calves in Magh are considered inauspicious. If a mare foals in *Sawan* in the day time, it is inauspicious and *pun*, or offering of alms, is the remedy. If a crop has grown exceedingly well, a black pot or tattered shoe is suspended on a pole in the field. This is to avert the evil eye. Three men together will not start on a journey. If they have to do so, two will go first, the third joining them later. They will start after eating some *gur* (jaggery), *laddu* (sweet gram-flour balls), or *dahi* (curd). A house with a broad front and narrow back is considered inauspicious. The reverse is auspicious. Hell and heaven on earth are described teresly: small cereals such as, *china-dhan* to eat, goat or sheep as wealth, a shrew for a wife, dirty clothes—these are four signs of hell. The reverse of this is: a cart to load, a she-buffalo for property, a woman of good family, and a mare to ride: these are the signs of heaven.

Dresses And Ornaments

The dress of the people is generally simple, consisting of a *dhoti*, shirt, turban and a pair of shoes (*patan*). A blanket or *chaddar* serves as wrapper. The turban (*khandwa*) has a different style for a Jat, an Ahir, a Rajput, a Bania or a Brahman. There is also some difference in the dress of various communities, particularly among women. A Jat woman's full dress, *thel*, consists of *ghaggri*, shirt, and a printed *orhni* (a length of cloth draped over the front and shoulders), the *ghaggri* seldom falling below the calves. The Ahir woman can always be recognized by her *lehenga*, or peticoat, *angia* (a tight blouse), and *orhni*. Her *orhni* is

broader than that of a Jat woman, since she employs it also to cover her abdomen. It is usually red or yellow, decorated with bosses and fringes, with a fall. The Rajput woman's dress is similar to that of an Ahir woman but the *orhni* may be plain white with silver fringe but without a fall. The *dhotis* and *saris* are the favourite items of dress among Brahmans and Aggarwal women.

A woman would need at least three different sets of clothes; one for working at the grindstone, another for the field, yet another for drawing water from the well. The last one is the best, as the occasion provides for displaying taste and obtaining recognition from others. Clothes indicate family status.

The above remarks are modified to the extent that outside influences, particularly of the refugees from west Punjab who have settled all over Haryana have brought some change in the sartorial tastes of the people, both men and women. Women, particularly young girls, now seldom wear the typical *ghaggri*. It is now spreading in villages and this has also affected dress habits.

The daily chores of the villagers have also greatly changed. Women now seldom do any grinding, having been relieved of this decidedly the most laborious and time-consuming work by flour-mills common in every village. The water-wells scene has also somewhat faded and the village-wells no longer provide the riot of colour produced by the dresses of women in the evening, when they come to fill their brass and earthen vessels. Many villages in Haryana have tube-wells, which supply drinking water also. Some villages even have waterworks.

Coloured clothes are worn by the Hindus at weddings. The marriage party colour their *duppatas* only and the bridegrom his turban as well. A *duppata* or over-cloth, *kamiz* or shirt, pajamas, *salwar* or *ghagra* (less voluminous than before), with differences in make and colour, is generally the female dress. Among the educated classes in the villages, women are also taking to *saris* of different

colours. The dresses worn by women display more variety than male attires. The dress also proclaims the caste or community of the woman. A Gujar woman can be known at once from blue clothes and a Chamar from her red clothes. Roundish bits of glass of the size of a rupee or smaller ones adorned the clothes generally of a Gujar woman and less frequently of Chamar women. Jat women also sometimes imitate this. Unmarried girls abstain from gaudy dress to avoid undue attention. But educated women no longer entertain such ideas.

Haryana people of all communities were fond of ornaments. The common ornaments were small ear-rings (*mundris*) of gold or silver; necklaces, called *kathla* by Jats, and *mala* by Banias; bracelets, (*kara* or *kangan*); and gold chains of several strings (*tora*). The last two items were worn on special occasions like marriages and only richer people could afford them.

Ornaments are not seen often now. Men seldom wear any, except gold rings, generally seen in urban areas. Women, however, are still fond of ornaments both in urban and rural areas, though the ornaments are fewer. These are usually made of gold and silver. The main items include *haar* (necklace), *hansli* (heavy bangles) made of silver, *jhalra* (long hanging string of gold-mohars or silver rupees), *karanphul* and *bujni* of gold, and *dande* of silver for the ears etc. The finger-rings, plain and ornamented, have different names. The large nose-ring is called *nath*. Other ornaments are *kari* (anklet) *chhailkara*, *neori*, and *pati*—all worn on the legs by Ahir and Jat women but not by Rajput women. Some new types of ornaments are tops (*balian*) for the ears, *churis* for the wrists and *pandels* for the neck. These have come into vogue under the influence of the displaced persons who have settled in Haryana.

Character And Disposition

Haryana people once had traits and qualities which gave a typical character to the whole region. They were simple

and unsophisticated, straight to the extent of being blunt; in personal habits economical, but profuse with hospitality towards outsiders. The region was famous for its cattle wealth, which gave them plentiful milk and butter, important for the people, strict vegetarians as they have been. In earlier days a visitor would have been surprised to see how common and plentiful milk was; it was used almost like water. The villager would have felt offended if the stranger refused to accept the proferred glass of hot milk and positively show annoyance if suggestion for payment was made.

All that has changed now. Most of the milk is sold now in neighbouring areas, Delhi claiming the major share. This has made the villager less hospitable, as he has nothing else to offer unless it be tea, the habit the rural people have now universally adopted. They are still by and far vegetarian in food habits and as the dairy produce is not available in the same quantity as before due to economic reason, the diet of practically all classes has deteriorated.

Haryana people were once puritanical in outlook and habits and by way of intoxicants and alcoholic drinks nothing more than *bhang*—comparatively innoucuous and less harmful—was ever heard of. This has also changed now. Country liquor is now common in villages, causing the greatest damage to the life of the people. The cultivator is no longer the person who so greatly charmed the nineteenth century administrators like Metcalfe and John Lawrence by his ways and habits. The struggle for existence has dulled the proverbial wit and sense of humour which distinguished the peasant and made his hard lot, with all its toils, enjoyable. M.L. Darling has glorified the Punjab peasant, as he saw him during the early decades of this century. His remarks would have to be greatly modified now. Both in the Punjab and Haryana, the character of the peasantry has changed much, it is not easy to say whether for better or worse. People both in villages and

towns have been affected by the new values and ideas. To a large extent this is true of the country as a whole.

It is difficult to say whether the standard of life has improved in the real sense. They have now much to show by way of outward material goods, better houses, furniture, utensils, other amenities which could not be imagined, say fifty years ago. But the villager in Haryana as well as the town-dweller now has less to eat and what is available is very inferior. This has affected both the physique and general disposition of the people. However, Haryana people are no longer static. Under the impact of the new forces and the challenges of a fast growing industrial age, they are gradually adapting themselves and shaking off some of the inertia that had possessed them for ages.

The situation of the region in the vicinity of Delhi has already changed considerably the attitudes and outlook of the people. Whether this is entirely for their good is again debatable. Traditionally, the people have been conservative and backward looking. The caste and community feeling has been strong, exposing the people to pressures from various directions. How far modern influences will transform this outlook remains to be seen.

The intermixing of population after partition has considerably modified the social structure of Haryana. This is particularly true of urban areas. The overall effect of all these influences has been to create a new consciousness. The old classes and groups of the caste-based society now find that they have to reckon with these new elements. This is likely to bring about a sea-change in the tradition-based attitude of the place.

The Popular Personality

The people of Haryana, possess a simple, pleasing personality. A stranger after meeting them for a while cannot help but conclude that they are a straightforward, genial and sentimental people. They do not believe in putting on

appearances and are what they are : rough, rigid, brief and reserved. They are shy and reserved at first but are at once friendly and surrender themselves without restraint to any one who shows warmth towards them.

Places of Historical Importance

The present state of Haryana is identical with the ancient Brahmavarta, the region where the great Vedic civilization found fruition. The state is full of ancient sites where once flourished powerful kingdoms. There are a number of places associated with important historical events. There are also places famous throughout the country because of the sanctity they acquired due to their religious significance and on that account these have become important centres of pilgrimage.

Rohtak : Rohtak is identified with Rohitaka, mentioned in the *Mahabharata*. It was possibly the capital of Bahudhanyaks (meaning land of plenty) under the Yaudheyas. It is said to be a corruption of Rohtasgarh, a name still applied to the ruined sites (Khokra Kot) of two older cities. According to tradition the city was built by Raja Rohtas after whom it has been named. The archaeological finds discovered here suggest traces of the Indus Valley Civilization. Nakula, the Pandav warrior, advanced on Rohitaka, according to the *Mahabharata* and found that it was inhabited by a people called 'Mattamayuraka'. The coin moulds of the Yaudheya tribe discovered at Khokra-Kot show their rule to have lasted from 159 B.C. to 350 A.D. Apart from Haryana, the Yaudheya territory extended over tracts in Uttar Pradesh and Rajasthan. Rohtak is strategically situated, lying on the route from the north-west through the Delhi gateway to the broad and fertile Gangetic plains.

The boundaries of Rohtak have been changing from time to time. In 1911 its area was increased by the inclusion of the Sonepat tehsil, which was till then a part of the Delhi district. Sonepat has now become a district itself,

with Gohana, another Rohtak tehsil, incorporated in it. The population of the district has similarly been undergoing changes. Most of the Muslim Rangars, mainly concentrated in Rohtak town, left in 1947 and in their place have come refugees, inflating its population, so that Rohtak now is one of the largest towns in Haryana.

Bahadurgarh : Bahadurgarh (Jhajjar) was founded by Rathi Jats and was formerly known as Sharafabad. The Mughal Emperor Alamgir II gave it in *jagir* in 1755 to two Baluchis of Farrukhanagar, Bahadur Khan and Tej Khan. They built a fort and called it Bahadurgarh. It came into the hands of Sindhia in 1793 but after his defeat in 1803 at the hands of the British, Lord Lake bestowed the *jagir* on a brother of the Nawab of Jhajjar. It was confiscated after the Mutiny, when the estate became part of the Rohtak district in 1860.

It is advantageously situated, being only twenty-nine kilometres from Delhi and has developed into an important centre of industry.

Asthal Bahar : This place is famous for its *math* (monastery). The monks or *jogis* of the *math* claim to be the spiritual descendants of Buddha's earliest Bhikshus. They represent the Nath cult which originated as one of the Mahayana forms of Buddhism. Guru Gorakh Nath is said to be its founder. Ancient finds of large and sculptured bricks, stone images and idols have been found here. The discovery of idols of Parsvanath and male and female Jain deities indicates that this area was under Jain influence in ancient times. According to a legend, Pooran Bhagat, son of Salbahan of Sialkot, known as Chowrangi Nath, the disciple of Guru Gorakh Nath, came here and founded this place. The establishment of the *math* is also ascribed to him and to the same period. The *math* was revived in 1791 by Bawa Mast Nath, when he came here.

The *math* runs a number of educational and charitable institutions.

Gohana : Gohana in olden times was called Gavambha-

vana and was a place of pilgrimage. The place is said to be the site of a fort built by Prithviraj Chauhan which was named Daryapur after one of his chiefs. This fort was destroyed by Ghori when he defeated Prithviraj in 1192 A.D. Later the place was occupied by Taga Brahmans. The district record of 1861 speaks of the town owing its existence to a Rajput and a bania. Both of them were converted to Islam in 1238-39 and allowed to settle at Gohana.

It was till recently a tehsil of Rohtak. It has now been made a part of the new district of Sonepat.

Jahazgarh : It is a small town, rather a village at present situated about 15 km from Jhajjar. An Irish adventurer, George Thomas, who played a brief but spectacular role in Haryana history toward the end of the eighteenth century, founded it and built a fort here, called Georgegarh, later corrupted to Jahazgarh. Thomas carved out a small dominion for himself, styling himself 'King of Haryana'. Georgegarh remained a part of it and Thomas often visited the place. The walls of the fort and ruins of its towers are still visible. Later, the Nawab of Jhajjar occupied it and renamed it Hussaingunj. Jahazgarh is, however the popular name and no one knows the existence of the second name.

An annual cattle fair is held here and attracts buyers and sellers from Haryana and outside.

Jhajjar : The town is said to have been founded by one Chhaju and Chhajunagar was corrupted to Jhajjar. It is also derived from Jharnaghar, a natural fountain. A third derivation is from Jhajjar, a water vessel, because the surface drainage of the country for miles around runs into the town as into a sink. The town existed in the times of Firoze Shah Tughlak, who had a canal dug from Sutlej to Jhajjar. It is now an important tehsil of Rohtak district.

Sonepat : In the *Mahabharta*, Sonepat is referred to as one of the five *pats* or *prasthas* which were demanded by Yudhishthir from Duryodhana. In 1871 some 1200

hemidrachms of Graeco-Bractrians were unearthed, which indicate it to be a town of great antiquity. The evidence of its occupation by Yaudheyas is available through the recovery of a large hoard of their coins here. In the 11th century A.D. one Dipal Har was governor of Sonepat and was defeated by Sultan Mahmud of Ghazni in 1037 A.D. when he marched through the Punjab in an attempt to expand his empire in Hindustan.

A number of legends are related about Sonepat. It is said that Sarwan Kumar, related to Raja Dasarath of *Ramayana* fame, who was carrying his old and blind parents on his shoulders, refused to take them any further when he reached here. The change in his mind occurred due to the atmosphere of the place.

There is a mausoleum called Mammu Bhanja, adjacent to old ruins of the city, which is associated with an uncle and nephew, both traders, who came from some foreign country and died here under tragic circumstances. Many people come to make offerings to the graves, which are inside the mausoleum.

For many years, Sonepat was a flourishing subdivision of Rohtak. Now it is a separate district. It is one of the largest industrial towns in Haryana.

Gurgaon : According to the District Gazetteer, the name is Guru Gaon, or village of a spiritual teacher. It is said that Yudhishthir, eldest of the Pandavas, gave this village to their Guru, Dronacharya. The village tank still exists on the west side of the road to the railway station. Another story says that the village got the name as Dronacharya gave spiritual instructions to both Kauravas and Pandavas at this place.

The village of Gurgaon Masani situated about one and a half kilometres away is the site of the famous temple of Sitla, the goddess of small-pox, worshipped throughout this part of the country. Gurgaon, because of its vicinity to Delhi, has developed into a large and flourishing town.

Rewari : The town of Rewari by tradition is said to have

been founded by a nephew of the celebrated Prithviraj Chauhan, Raja Karam Pal, about 1000 A.D. The present town was built by Raja Rawat who named it after his daughter Rewati. Under the Mughals, the Rajas enjoyed a large measure of independence, paying a fixed tribute but coining their own money. They built the fort of Gokalgarh about three kilometres from Rewari, some of the bastions of which still remain as indications of the former strength and size of the palace and which gave its name to the coinage known as *Gokal Sicca*. This was still in circulation at Farrukhnagar at the time of the Mutiny. Rao Tula Ram's palace at Rampura is also within a few kilometres of Rewari.

Rewari was recently detached from Gurgaon district and put under Mahendergarh, as part of a district reorganization plan.

Sohna : Sohna, about twenty-four kilometres from Gurgaon, is famous for its hot springs which have healing qualities for skin diseases. There is a curious story about the origin of these springs. A fakir named Rakishu, who dwelt on a rocky plain at the base of the hills, hollowed out a small basin to hold water. One day a Banjara trader arrived with 100,000 laden bullocks, weary and thirsty. He sought the fakir to give his cattle drink and promised him a great reward in return. The fakir bade him drink and by a miracle, the man and beast quenched their thirst, the water did not diminish. The trader sold his merchandise and presented the entire profit to the fakir, who decided to spend the money on constructing an enormous tank. No sooner had the first piece of rock been removed, than hot water began to well up. This has continued since then, even in extreme dry weather. The oldest of the present cisterns is attributed to the fakir's time, 300 years ago.

Palwal : Palwal is identified by the Hindu pandits with the Apelave of the *Mahabharata*, of the Pandava kingdom of Indraprastha, tradition associates with the same period the high mound of the old site of Aharwan, a village a few

kilometres to the south-west. It is said to have lain in a state of decay for a long period and then to have been restored by Vikramaditya, about two thousand years ago. The oldest part covers a high mound formed by the accumulated debris of many centuries, but of late habitation and streets have taken up a part of the plains below :

Agroha : Agroha is a famous place in the history of Haryana region. It is situated about twenty kilometres north-west of Hissar on the road to Fatehabad. A visitor would observe many old mounds to the north-west of the town. They occupy an area about two hundred and sixty hectares, which indicates the past glory and sprawling extent of the place.

Agroha takes its name, according to tradition, after king Agra, the progenitor of the Aggarwalas. A fort at the mound is still believed to be the residence of king Agra. According to the archaeological excavations and coins discovered at the site, the town was founded before the fifth century B.C. Among the finds discovered are Kushan and Yaudhaya coins, bricks with designs of human heads with typical hair-styles, a terracotta plaque with Vishnu's image, terracotta seals and sculptures. These finds suggest the influence of Vaishnavi during the early Gupta and early medieval period, preceded by Saivism, Buddhism and Jainism during the period of Indo-Greeks and the Kushanas, in the early Christian era.

Agroha is said to have been burnt by Ghori in 1194 but it flourished again. According to Barani it was an important division of Hissar-i-Firuza. The town was deserted during Mohammad Tughlak's reign due to severe famine. Many of its temples and other buildings were demolished and their material used in the construction of Hissar-i-Firuza. The deserted town was again reconstructed and reoccupied. At present it is one of the important towns in Haryana.

Sugh : Now a small village situated at a distance of about five kilometres to the east of Jagadhari in Amabala,

the ruins suggest that it was a naturally formed stronghold in a triangular form, with a large number of projecting citadels on all the three angles.

According to Cunningham, the city covered an extent of twelve square kilometres and included Jagadhari and Chaneti on the west, and Burya and Dyalgarh on the north. It lay on the important routes of northern India, connecting the upper Punjab with the Gangetic valley *via* Ambala, Saharanpur, and Meerut. It was a great centre of trade and was frequented by people of all walks. Sugh has been identified with Srughna by Cunningham. It was also visited by the Chinese pilgrim, Hiuen Tsang in the 7th century, when it was partly in ruins. The Chinese pilgrim has mentioned that Buddha in one of his previous births had preached the law at this place. He has also said that there was a monastery and an Ashokan stupa.

Some silver and copper punch-marked coins along with those of Tomara and Chauhan rulers have also been excavated. More recent excavations have revealed the existence of fine grey ware, ornaments and beads of copper, glass and terracottas. The metals discovered are gold, silver, copper and iron. It appears that the city fell into decline after the 12th century A.D.

Karnal : Karnal takes its name from its founder Karna, the *Mahabharata* hero and rival of Arjuna. It remained in obscurity and appears to have played no important part till the end of the Pathan period. It was plundered by Ibrahim Mirza in 1573 during his revolt against Akbar. Nadir Shah defeated Muhammad Shah here in 1739. After it had changed hands several times, the Marathas captured it in 1787 and made it over to their protege, George Thomas, the flamboyant Irish adventurer who dominated Haryana for several years. Finally the British took it over in 1805.

Panipat : Panipat goes back to great antiquity to the *Mahabharata* period, when like Sonepat, it was one of the five *pats* the Pandavas demanded from the Kauravas. During the Muslim period, Panipat became the hub of

politics, being the scene of three decisive battles that changed the fate of the country. Panipat has also the distinction of being the birth-place of the famous Urdu poet Altaf Hussain Hali.

The principal historical building at Panipat is Dargah Qalandar Sahib. Buali Qalandar was the son of Salar Fakiruddin who is supposed to have lived from 1224 to 1346 A.D. The tomb was built by Khilji sultans, the touch-stone pillars being added in the time of Akbar. Panipat today is an expanding industrial town of Haryana.

Kaithal : Kaithal is said to have been founded by Yudhishthir and is also associated with the monkey-god Hanuman, its Sanskrit name being *Kapisthala*—abode of monkeys. Akbar built a fort here. In 1767 it fell into the hands of Bhai Desu Singh. It lapsed to the British in 1843.

Thanesar : The capital of Harshvardhana early in the 7th century A.D., it was dismantled by Mahmud of Ghazni in 1014 and although reestablished by the Hindu Raja of Delhi, it remained desolate for long. During the Muslim period, it remained an important place of pilgrimage. But the persecution of Hindus continued. Sikander Lodi once proposed to massacre the pilgrims. Later Aurangzeb desecrated the shrine and built a castle on its sacred lake. Even today it is known as Mughal Island. Akbar once visited the place to witness its great fair.

Kurukshetra : The sanctity of the Sanyahet tank at Kurukshetra is due to the legend that on the occasion of the solar eclipse all the tanks and rivers of Punjab come to visit the Sanyahet tank. He who takes a dip here during the moment of the eclipse attains the merit of having bathed in all these waters. Many old and infirm come in the hope of gaining *'mukti'*. The mosque adjacent to Sheikh Chisthi's tomb, itself a beautiful specimen of Muslim architecture and marble carving, is famous for the blue and yellow tilling on its roofs and cupolas. There is also a temple associated with the Kauravas and Pandavas. The shrine of Kali nearby contains an image of the goddess

gloating over a human sacrifice. Jotisar where Lord Krishna gave the inspiring message of Gita is close by. Kurukshetra is one of the most sacred places of India.

Pehowa : This ancient town not far from Kurukshetra has been a centre of pilgrimage for ages. The Karnal Gazetteer traces its name to the Sanskrit word *Prithudaka*, meaning pool of *Prithu*, the son of Raja Vena. It is on the left bank of the sacred Saraswati, twelve kilometres from Thanesar. Two inscriptions dating from the 9th century A.D. found at Pehowa show that it was then included in the dominions of Bhoja and his son Mahendrapala, king of Kanauj.

Ambala : According to the district Gazetteer, Ambala was founded in the fourteenth century by one Amba Rajput; hence its name. It is more likely that the name is a corruption of Ambwala or the mango-village, judging from the mango groves that exist there.

Ambala came under British control in 1823 when it became the headquarters of the political-agent for the Cis Sutlej states. The cantonment was established in 1843. In 1859, Ambala became the headquarters of a district and division formed under the Punjab administration. It still maintains its dual status.

Pinjore : The Pinjore Gardens lie on the Ambala-Simla road, near Kalka. It is said to have been planned by a certain Fidai Khan during the reign of Jehangir. Akbar had a long but unsuccessful war with the hill Raja of Bhowana, who held sway over the area extending from Rajpura to Solan. The tradition is that the Emperor's siege of twelve years proved abortive. Possibly local patriotism has modified the tradition. We are told in the Ambala Gazetteer that Fidai Khan, the son of Jehangir's wetnurse, came to settle in this area and laid the foundation of the garden. The elaborate design, however, suggests rather a ruler or Viceroy of the Great Mughal than any mere settler, at the mercy of a hostile Raja.

The garden, which is surrounded by a high wall, is

about two furlongs in length and one furlong in breadth. It is laid out on a slope to provide a beautiful example of the terraced gardens of the Mughals. There are six terraces with an artificial stream running down the middle of each fall in a cascade to the next level, while fountains throw the water to an increasing height as the lower terraces are reached. The gateway, surmounted by a suite of rooms, gives access to the highest terrace from the Kalka road, and the eye is met by green lawns and the bright flower beds, while in the centre the stream flanked by avenues of tall palm leads into the white Shish Mahal, a building standing at the far end of the terrace. The lower terraces are laid out on a similar plan; a two-stories building called the Rang Mahal stands at the end of the second terrace. It overlooks the third terrace at a considerable height and afffords a beautiful view of all the lower levels. The fourth terrace contains a tank, in the centre of which is a summer house surrounded by fountains.

Tradition ascribes Fidai Khan's flight from Pinjore to a curious story. He requested the Raja to send his harem to the garden for an interview with his wives. The Raja sent such of his female servants as had their throats swollen with goitre. The Khan's wives were terrified on hearing that the climate bred such a disease. Fidai Khan deserted the place. The garden passed to the Raja of Bhowana and from him to the Raja of Sirmur. The Patiala state bought the garden and considerable land around from Sirmur for modest sum of sixty thousand rupees.

At present the garden belongs to Haryana to whose share it came in 1966, at the time of the formation of the state. Since then the Haryana government has spent a substantial amount of money on the improvement of the garden and buildings. The result has been quite breathtaking.

Hissar : Till recently Hissar was the biggest district in Haryana. It has now been split into four—the new districts being Bhiwani, Fatehabad and Sirsa.

The towns of Fatehabad and Hissar were founded by Firoze Shah Tughlak in the 14th century. It was then a division and included Hansi, Agroha, Fatehabad, Sirsa and some other places. Hissar is the birthplace of Shershah Suri. In Persian, Hissar means a fort. In 1391 Timur invaded Sirsa and Fatehabad. Under the Lodhis, Hissar formed part of the Delhi Empire. Babar gave Hissar to Humayun as a gift. The place was of considerable importance under Akbar also. Its historical monuments include the minarets of Jama Masjid, Firoz Shah's palace, the summer house outside the fort, Baholshah's mosque, the tomb of Chalis Hafiz and the Ashokan pillar.

The district has made striking progress during the last few years, both in agriculture and industry. The Haryana Agricultural University and the Government Livestock Farm (the biggest in Asia) are both located here. After the reorganization of the districts, Hissar is now the headquarters of the second division in Haryana.

Sirsa : One of the oldest towns of Haryana, Sirsa is named after the Shirish Ban, a large forest that once existed here. The place was founded by clearing this forest.

Sirsa finds mention in the *Mahabharata*. Nakul, one of the Pandava brothers, proceeded to Sirsa after conquering Rohtak.

Hansi : According to one tradition, Hansi was founded by one Asa Ram Jat and in course of time, came to be known as Ashi and later it became simply Hansi.

Hansi was an important place during the medieval period. It has been the centre of several political conflicts. One of the early engagements between Prithviraj Chauhan and the armies of Mohammad Ghori took place near Hansi. It was an important administrative unit during the Mughals. Later, it became famous as the capital of the Irish adventurer George Thomas. He fortified Hansi and constructed several buildings in which he housed his civil and military establishment.

Bhiwani : This is another important town in Haryana.

As a result of the reorganization, it has now become the district headquarters. Otherwise it has been a very important business and commercial centre.

The archaeological discoveries at Mithathal suggest that this area was a part of the Harappan civilization. These finds have provided useful historical data for the reconstruction of the history of Haryana from this period onward.

Mahendargarh : The old history of this district is little better than local legends. Natural town and its surrounding villages are said to have their origin in the days of Raja Anangpal, ruler of Ajmer and the grandfather of Prithviraj Chauhan. Raja Anangpal ruled over this area through his cousin Raja Laun Karan, who had his seat on Dhori Hill, where he built a fort. The remains of the fort are still visible. Other parts of the district came into being during the Mughal time.

Later, this area came successively under the control of the Marathas, the Nawab of Jhajjar, and the British. Under the British it formed part of the Hissar district. The district was finally parcelled out among the Phulkian states of Patiala, Nabha and Jind by the British for their help during the Mutiny.

As a result of recent changes in the territorial jurisdiction of the Haryana state, to which Mahendargarh had come in 1966, its Dadri tehsil has gone to Bhiwani, but Rewari from Gurgaon has been added to it. This has increased its area considerably.

NOTES

1 Statistical Abstract of Haryana 1994-95 (1996), Economic and Statistical Organization, Planning Department, Government of Haryana, Pages 803, p. 63 (1991 census figures).

2 Sukhbir Singh (1988), "Distributional Pattern of the Major Agricultural Communities (Ahirs, Gujars, Jats and Rajputs) in their traditional abode of the north-western Indian sub–continent" In Population

Geography volume 10 Numbers 1 & 2, June -December 1988, pages 1-17. p. 13.

3 Almost all the Muslim Rajputs of Haryana, whose number at one time was considerable in various districts, have migrated to Pakistan.

4 Raja Ram Shastri (1971), "Agroha", Lok Manch Parkashan, Jawahar Nagar, Delhi-7, p. 9 (Hindi).

5 *Ibid*, p. 78.

6 Madan Gopal, "Bhartendu Harishchandra", Sahitya Academy, New Delhi, p. 5.

7 *Ibid*, p. 6.

8 *Ibid*, p. 41.

9 *Ibid*, p. 1.

10 *Ibid*, p. 18.

11 Gazetteer Hisar District 1915, page 81.

12 Sukhbir Singh (1992), "Guru Gambheshwar Ka Bhagti Andolan Main Yogdan", Haryana Sanvad, August 1992, Director Public Relations, Haryana, Pages 13-27, p. 18.

13 *Ibid*, p. 17.

14 *Ibid*, p. 26.

15 *Ibid*, p. 16.

16 *Ibid*, p. 20.

17 Sukhbir Singh (1991), Distributional Pattern of Displaced Persons in the Indian Sub-continent : 1991, The Geographer July 1991, volume xxxviii No. 2, Pages 7 & 10.

18 *Ibid*, p. 12.

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4

FOLKLORE (PART-I)

Haryana, the lotus land, the birth place of vedic literature, the place where Lord Krishna gave the Gospel of Gita is not only known for its rich cultural heritage but also has a distinct place for its rich folk lore. This is the place of Aryan-Dravidian synthesis. The ancient route of Saraswati was a centre of learning; sitting on its banks, scholars and thinkers gave shape to the most advanced cultural concept known as vedic culture. From vedic period until Pauranic age thousands of scriptures were created on this ancient land known as 'Brahma Varta', 'Arya Varta' and later 'Kurukshetra'.

This enriched cultural heritage has been preserved down the ages through folklore. The legends, ballads, ritual ballads, folk tales and thousands of folk songs prevalent in the region truly represent its cultural heritage.

There are a number of folk forms of entertainments prevalent in Haryana. A number of varied media of entertainment are preserved by its people.

The Legends

Legends are the basic foundation folk music, dance and drama of this region. Hundreds of legends available are the basic forms of folklore which have been constantly rendered in various performing forms. Many of the legends have their origin in Sanskrit classics, some of which are from Mahabharata period and a good number is from Pauranic literature. The legends like *Draupdi Cheerharan, Keechak Vadh, Nala—Damayanti, Bhartari Hari, Gopi Chand,*

Raja Bhoj, fall into this category. Then come the legends connected with the Nath sect of Guru Gorakhnath. In these legends Puran Bhagat, Gopi Chand, Raja Risalu, Chaurangi Nath, Mash Nath are the prominent themes. The legend of Nihal De, Dhola Maru, and Sorath represent the classics of medieval times. It is interesting to know that some of the legends are of migratory character. For example the hero of the most popular legend of Haryana namely 'Sorath' belongs to Sorashtra with the name of Rao Khengar who was a historical figure. This gives the impression that the wandering bards in the medieval times made this legend popular in the whole of the area from Sorashtra to Haryana. The legend of Sorath is also popular in Gujarat and Rajasthan and same is the case with Nihal De and Dhola Maru. With slight variations, the theme is the same and even characters have been retained, with only local colour added.

Some of the legends have such a treasure of stories that its singing used to continue for months together. For example 'Nihal De' is generally rendered by the *jogis* (folk-bards) for full one month especially, in the month of Sawan. There is a folk belief that the continuous singing of Nihal De for full one month on every night can save the cattle of the village from disease. It has a cycle of stories connecting the main plot beautifully and artistically. Two *jogis* to the accompaniment of a *sarangi*, with three strings, sing Nihal de, Sorath, and a number of other legends. The singing of these legends has remained very popular through the ages.

Folk musical drama is called *Swang* or *Saang*. Legend sequences are also rendered through *Katha Geets* and even folk dances. Marvan the beautiful princess of Singhal dweep married to Raja Dhol of Narwargarh, is the most popular character of the folk songs sung by village ladies.

It is gratifying to note that one hundred years ago Sir Richard Temple, a great folk-lorist presented compilations of the legends of Punjab in a number of volumes. The study

of these volumes reveal that 70% of the legends compiled by him have their origin in Haryana. The remaining 30% compiled by him from Punjab are generally, connected with the post-Muslim period and none of them relate to Indian classics. This also proves that the folk-lore of this part of the land is deep rooted in its cultural heritage. So much can be written on each legend describing their theme, their artistic and poetic elements, their connections with Sanskrit classics or connection with the great legendary heroes or men of history, but here only a bare introduction is possible.

The Ballads

Generally no apparent difference can be noticed between the legend or a ballad, yet when we classify them, a ballad is altogether different from a legend. A legend generally presents a popular love lore alongwith a number of stories of heroism or romanticism weaved within the main plot, but a ballad generally covers heroic deeds of a particular hero. The heroes of these ballads are mostly historical figures. The themes of the ballads generally originate in the chivalary of a particular clan. The ballad singers rendered these stories with an objective of inspiring the descendents of a particular clan by singing the heroic traditions of their ancestors. This is the reason why most of the ballads have their origin in the Rajput and Muslim periods. The ballad of Bhura-Badal tells of the valour of Bhura and Badal, the cousin brothers of Rana Rattan Singh who fought fearlessly with king Allaudin Khilzi for the release of Rani Padmini. The ballad of Haadi Rani explains the details of that historic event when the brave princess, newly married, offered her head to boost up the moral of her husband who was fighting the Badshah of Delhi. Likewise the ballads on Amar Singh Rathaur, Fatta-Jaimal, Panna Dha, Jwahar Singh, Jaswant Singh etc. depict the valour and heroism of Rajput heroes. The passage of time gives birth to the new ballads also whenever a heroic battle is fought. For exam-

ple, the ballad on Bhau composed by a folk-poet Nighani, gave a historic account of the Third Battle of Panipat fought between Maratha hero Sadashiv Rao Bhau and Ahmed Shah Abdali. In Haryana a number of new ballads originated in 1857 when the whole mass fought fearless battles with the firangi. The heroic ballad of Rao Tula Ram gives a pictorial account of the battle of Nasibpur near Narhaul. Thakur Pema Ki Ghori is another ballad depicting the struggle of the people of Bhiwani area who fought very bravely to maintain the freedom of the land. This brief account of the character and contents of the ballads proves that this form of folk entertainment was used not only to entertain the people but was also a source of pride towards their ancesstors and heritage. The ballads remained an effective instrument of infusing the spirit of heroism amongst the people of this martial land.

Among this category of ballads there exist some ritual ballads also. Special mention must be made of the ballad *Gugapeer.* Though apparently the ballad is of heroic character there is a deep element of mysticism and ritual attached to it. Guga who was a Rajput prince fought a fearless battle with two of his step-brothers Arjun and Sarjun. He presented the chopped heads of both his brothers to his mother who not only rebuked him but also ordered him not to show his face to her. In disguise Guga went to the deep forest and requested the mother earth to give him shelter. Dharti Mata appeared and told him that being a Hindu he could not take shelter like this and he must convert himself into a Muslim. Guga converted himself into a Muslim and mother earth took him in her lap. In Haryana and Rajasthan and some parts of Punjab also the Guga is worshipped by both the Hindus and the Muslims. There are hundreds of Guga-ki-Mairis where ritual singing of Guga's story is rendered by singers called *Sammiyas.*

5

FOLKLORE (PART-II)

Haryana is rich in folklore. As noted elsewhere, the region is inhabited by simple, unsophisticated people, with traditions of their own. While of a straight and frank disposition, they harbour deep emotions and a sensitive nature which have found expression in a rich body of folk culture.

In the preceding chapters, we discussed some of the traits, characteristics, and peculiarities of the Haryana people, including their age old customs, practices, ceremonies and superstitions, which are accompanied as these are with feasts and festivities, and the numerous rituals signifying beliefs of different castes and communities, give meaning to an existence which otherwise would be reduced to one of unbearable dreariness. In a more specific and significant way, folklore will include spontaneous expressions of emotions, song and drama, dance and music and other creative forms of individual and group life.

Folk Dances of Haryana

The dance is said to be the mother of all arts. Music and poetry exist in time; painting and architecture in space. But the dance lives at once in time and space. The creator and the creation, the artist and his work, are one and the same thing. The dance is not just a form of recreation but something needed to release physical and emotional energy. Folk dance, like any other creative art, helps in sublimating the performer's worries and cares and enables him to lose himself in the sheer ecstasy of uninhibited move-

ment. The dancer becomes amplified into being endowed with supra normal powers. His personality is transformed. Like yoga, the dance induces trance, ecstasy, the experience of the divine, the realisation of one's own secret nature, and finally mergence into the divine essences.

Folk dances all over the world have common themes. These may depict seasons, festival, relgious rituals, harvesting, hunting, etc. Haryana dances come under one or the other category. Broadly, the following dances are common in one area or the other and performed on specific occasions.

Ras Leela : This dance is common among the people living in the 'Braja' area of the Faridabad district. Lord Vishnu has been manifest in many incarnations. He is the Supreme Embodiment. He is Lord Krishna. The 'gopis' of Braj Bhoomi, the simple milk maids, are his true devotees. Krishna chooses them as the finest examples of human beings, for they willingly surrender their all to the Lord, one by one. Their pride, their ego, their ignorance, their possessiveness—they lay them at his feet. Radha, the most beautiful of gopis, proud of her beauty and power over men, is the last to surrender to the utter bliss of the Lord. Jayadeva, the composer of *Gita Govinda* tells her story in lyrical verse; the story of the eternal struggle of the human being; the Ras Leela becomes a dance of spiritual ecstasy with God pervading the world as His own Self and as the selves of the dancing gopis. The gopis form a circle around Krishna. In this circular dance, the bracelets, anklets, and the bells of the gopis sound together in perfect harmony. Gopis, moving in rhythm, sway their bodies gracefully.

Phag Dance or Phalgun : This is a seasonal dance through which the agricultural people express their joy and vigour. During the months of February-March (*Phalgun*), they have leisure between sowing and har-vesting. The crops are growing well, the spring is on, and the rural folk express themselves through song and dance.

In this dance, men and women group together. The

rhythm takes them on to an emotional expression through their hands, eyes, and feet. The dance involves a variety of movement, requiring sound coordination. Women wear traditional costumes in different colours. Men similarly display different colours in their turbans and sashes. They sing in the ancient *Daamal* style, a combination of dance and song, the origin of which dates to the hoary past. Sometimes it is performed by men only. The songs are different in 'men only' and mixed dance.

Daph Dance : Daph dance is also a seasonal dance connected with the harvest and spring. It depicts the joyful emotions of the farmers. Men and women of all sections of the village community participate in this dance, though separately.

As early as the fourth century A.D. the drummers of Rohtak and the Yaudhaya melodies based on *Ragnis* set the fashion for the cultural world in the northern region of India. For melodic instruments the ancient Haryanavis used flutes, lutes and *beens* (snake-charmer's flute).

The *daph* used in this dance is also an ancient instrument. The songs are most suited to the occasion.

Daph bajain, manjira bajain sung,
Desh maharo rang barso.

(Daph and Manjira play together and make the occasion joyful.)

The sound of the ornaments worn by the women also becomes a part of the dance-orchestra.

Dhamal Dance is as old as the Mahabharata. It is popular among the Ahirs of Gurgaon district. It is also in vogue in Mahendargarh and Jhajjar. The dance, which is rooted in the deeper emotions of the people, is performed on moonlit nights of *Phalgun*, when the winter veil of fog and mist is lifted from the face of the earth and whisper of spring is in the air; an exotic sight, indeed. Free from the

cares of life for the time being, the dancers assemble in an open space and form themselves into a circle. They start with a song to the sound of *Dhamal* beats :

Daph madhur bajai,
Chhora Lil-gar ka, daph madhur...
Aiso bajai jal Jamuna munir, Jamuna ka nir,
madhur ho jai

(Oh son of the dyer, play the *dhamal* with such a beautiful rhythm that the waters of Yamuna may hear and become intoxicated.)

Other folk songs which are sung during the dance relate to the burden of love and labour. They depict the villagers' hopes, description of changing seasons, tinkling of cattle bells returning home from the golden wheat fields, and emotional outbursts of newly-weds.

Between fifteen and twenty dancers participate in the dance. Old musical instruments like *sarangi, been, dholak* and *khartals* constitute the orchestra. First of all the orchestra men make a line and start playing folk tunes. The dancers move in front of them, emerging from right and left and the dance starts. According to legend, this dance depicts the story of Draupadi and Kichak of the *Mahabhartata.*

Loor is a well-known dance of Haryana. It is performed around the Holi festival and is very popular in the Bangar and Bagar parts of the region. In the Dadri area, the term 'Loor' is used for a girl. The participants in this dance are all girls.

The dancers stand in two rows, facing each other, in the form of a semi-circle. One party starts a song, the burden of the song being:

Your bahu (daughter-in-law) has given birth to a daughter, and a son is born on this side; why not marry the two ?

The dance starts with this song. For quite a while they

discuss this problem. Finally the proposal is accepted. The next topic is about the the presents to be given by the parents of the son to the girl at the time of marriage.

Marriage itself is performed through the dance. Now the girl has reached her *susral* or the in-laws' place. There, full of sentiment, she mourns in song and dance; the husband is away in the army and not expected back for another twelve years. The unhappy girl addresses an imaginary pigeon and she persuades it to convey her message to her husband. She continues her song and dance till the pigeon returns and sits on her shoulder.

(Fly, fly away, oh you pigeon).

The pigeon informs her that her husband is coming home soon. Hearing this her joy knows no bounds. The rhythm and tempo of her song now increase. Her companions, who have come to congratulate her, circle around her and take the dance to its climax.

Gugga Dance : Gugga Pir has several names—Guru Gugga, Zahir Pir, Bagarwalla, etc. Gugga is worshipped practically all over Haryana and devotees are scattered over the neighbouring states of Rajasthan, Punjab and Himachal.

The *Pir* (saint) was born on *Bhadon Naumi* at Dadreva village in Bikaner (Rajasthan). The day is celebrated as *Gugga Naumi* all over northern India. Gugga is said to be a Chauhan Rajput. Colonel Tod is of the view that his name was Bachhraj. According to a folk legend he was married to Kumari Sirial, daughter of Raja Sanjha of Kamrup. He is equally worshipped by both Hindus and Muslims. About a week or two before Gugga Naumi, his devotees take out a procession, led by a *bhagat*, carrying *Gugga ki chhari*—a strong and long bamboo stick, decorated with fans, garlands, flowers and coloured pieces of cloth. Five 'bhagats' (*Panch Vir*) are the main dancers.

They carry their own musical instruments in their hands, consisting of *dholak, manjiras, deru* (a small side drum), *chimta* and cymbals. The *bhagats* sing songs in praise of Gugga.

The dance starts with a song,

Pahle paire bania pir main
Parat palna paiya
Duje paire bania pir main
Paras Ram kahlai

(First I was declared Pir, when I was in my cradle, and next when I used my arms against my enemies.)

The dance is very simple. The dancers' feet move according to the rhythm of their songs. As the tempo increases, they beat their chests with iron chains, tears rolling down their cheeks.

These dancers move around in Haryana villages during the month of *Bhadon*. It is an exclusively male dance and falls in the category of ritualistic dances. Though simple, it creates an atmosphere charged with spiritual fervour among the devotees of Gugga.

Jhumar Dance : This dance takes its name from *jhumar*, an ornament commonly worn on the forehead by young married girls. It is performed exclusively by women. They form a circle and move gracefully, accompanied by the beats of *dholak* and *thali*. There are many variations, each with its own distinctive rhythm. The dancers lose themselves in gay abandon, dressed in colourful costumes. The performance lasts several hours. A girl comes forward and breaks into song :

Kori kori chandi ki chandri ghari, oupar gharya
nagina, hai mana tari sohn,
Phagun ka must mahina aiya
[My *chandri* is of pure silver, decked with a *nagina*

(jewel), O mother, the intoxicating month of Phagun has arrived.]

Another girl then steps forward, swaying rhythmically with perfect poise. The second line of the song is shared by both. The tempo increases as the dance proceeds. The other girls do not leave their places but keep on singing the song and clapping their hands or against each other's. There is a short pause before a new line of the song is started.

This dance resembles the well-known Punjabi *gidda* and is thus named *Haryanvi Gidda*. It is common in all parts of the state.

Ghumar Dance : Some dances receive their inspiration from religion. The gods and the elements are invoked to shower their blessings on the labours of a community.

Ghumar is a Rajasthani dance but is popular in Laharu, Dadri and some parts of Hissar and Bhiwani, bordering Rajasthan. The dance is performed by women devotees on their way to the temple. Young women and girls carrying brass plates of offerings in their hands go to the village temple, singing devotional songs. The dance is performed on Diwali, the festival of lights, and Holi, festival of spring, or on the occasion of the local ceremony of *Gangor Puja*.

Brass plates in hand, girls make a circle and start singing. The musicians strike a chord and as soon as a tune begins to take shape and gain momentum, the dancers put their offerings aside forming a large circle and dancing gracefully with uplifted arms to the simplest beats. Slowly the dance gathers momentum, the swaying become frantic, reaching climax.

Khoria Dance : This dance is a variety of the Jhumar dance, performed by women only. It is popular in the central areas of Haryana, and is connected with the daily life of the people and with the most important events like the harvest.

Singing a folk song, the girls enter the dancing place and make a ring. The simple movements acquire form and colour with the swirling of their full gold-work skirts and coloured chundries and the gleam and jingle of heavy rustic jewellery. The graceful steps give place to a faster tempo until two or three pairs of the girls break from the ring into the centre with crossed arms joined together, swirling on the axis of their feet, while the girls in the ring clap to the beat of the drum. In final stage the dance is around the circumference.

Holi Dance : This exuberant dance is connected with the seasonal festival of spring, when the rural community rejoices and relaxes after the completion of their agricultural operations. It is performed in various formations to the accompaniment of drums and pipes. Both men and women participate. Percussion instruments like *dhol, jhanjh, chimta, khartal* and *thalis,* and anklets on the feet of the dancers produce the rhythm. *Abir, gulal* and coloured water is sprinkled on each other by the dancers. The dance is accompanied by the *Chaupies* and *Chaumbaulas* which sustain the performance for hours. Womenfolk often use twisted ropes, *kolras,* to mock-beat their counterparts, the menfolk; not even a guest is spared. The dance is popular in Faridabad, Palwal and Ballabhgarh. It is also performed in other areas.

Gangor-Puja Dance : This dance is performed in villages bordering Rajasthan. It is a ceremonial dance of women in connection with Puja ceremony of Iswar and Gangor (Lord Shiva and Parvati). Dressed in colourful costumes and jewellery, with brass jars on their head, the women move in circle, the movements and the pattern of the dance changing according to the music. The smiles of the dancers are an important element in the performance. It is a devotional dance to invoke the blessings of the gods. for good harvest and is usually performed in the months of

Phalgun and *Chait*. Sometimes the dance takes the form of a *Kirtan*, associated with the love of Lord Shiva and Parvati. The girls enter the circle one by one, dancing and singing devotional songs. The dance continues for hours.

Folk Music

Haryana has rich traditions of folk music. Interestingly here even villages have been named after classical *ragas*. For instance, in Dadri tehsil, which now forms part of the new district of Bhiwani, several villages have names related to well-known *ragas*. These are *Nandgam, Sarangpur, Bilawala, Brindabana, Todi, Asaveri, Jaishri, Malakosha, Hindola, Bhairavi, Gope Kalyana*, etc. Similarly, in Jind district there are *Jai Jai Vanti, Malavi*.

The folk music of Haryana broadly falls into two categories.

(1) Classical form : The group of songs that is closely linked with the classical form of singing comes under this category. The themes of such songs are usually mythological. *Allah, Jaimal-Phatta, Barahmas*, some *Teej* songs; *Phag* and *Holi* songs belong to this group.

(2) Countryside music : This group includes legendary tales, such as *Purana-Bhagata* (*Rag Maand*), ceremonial songs, seasonal songs, ballads etc. Its music as a whole survives in cross-cultural traits of social rapport. In such songs *Jai Jai Vanti, Pahari, Bhairavi, Kafi, Jhinjhoti*, and *Bhairav ragas* are used. *Raga Pilu* is also used in some songs sung by the Ahirs, using a scale with twelve semi-tones.

The main credit for popularizing folk music in Haryana goes to *Jogis, Bhats*, and *Saangis*. The *Jogis* use *sarangi* as an accompaniment to their songs. They are proficient in singing Allah, Jaimal-Phatta and other heroic ballads. With their rich melodies and resonant, appealing voice, they used to be common sight in Haryana but their kind is now disappearing, being on the verge of extinction. According to official estimates, there used to be as many as six hundred *Jogis* and *Bhats* in 1942 in the two districts of

Gurgaon and Rohtak, but now only a few are left. Many migrated to Pakistan in 1947, some went to Delhi, while others left the profession altogether in favour of manual labour.

Folk Musical Instruments : There is a great variety of musical instruments which are an essential accompaniment of folk music. Most of these are common to the whole of northern India. Broadly, these fall into three categories: stringed, wind, and percussion.

Iktara : This is a single-stringed instrument which is played with the fingers. It is made from a piece of bamboo about a metre long, with a large gourd attached to one end. The other end of the stick is inserted into the hollow of the gourd resonator, which is covered with hide. Before singing, the singer hums gently, feeling for the right pitch. The sound of the string keeps the drone of his basic note. This instruments is generally used by *Jogis* (bards).

Dotara : As the name suggests, it is a two-stringed *instrument* and serves the same purpose as Iktara.

Sarangi : This is also a string instrument played with a bow, which is made of long strand or strands of animal hair, fixed on a bow-shaped stick. This instrument takes a prominent place as an accompaniment to the main singer. It is about 60 centimetres long, made by hollowing out a single block of wood. For tuning, four pegs are fixed in it to set the strings according to the pitches of twelve semi-tones. Some *sarangis* have thirty-five to forty sympathetic strings running under the four main strings. It has for long been a folk instrument used by the common people, particularly the bards for their simple music. In the seventeenth century the *sarangi* was considered a suitable accompaniment to the new style of classical music. In Haryana, this instrument is seen with some wandering bards as an accompaniment to singing their folk songs. It is also used during a *swaang* performance (rural theatre).

Been : This wind instrument is mostly used by snake charmers. Two small bamboo pipes are fixed in a hallow

gourd. One keeps the drone of the basic note, producing a monotone, and the other one is used for producing tunes by the performer. The player blows into the gourd and his fingers move smoothly on the finger-holes of this double-reed instrument. It is used in many folk dance performances.

Bansuri (flute) : This is one of the earliest wind-instruments called by many other popular names like *veena* and *murli.* Seven round holes are bored in a hallow piece of bamboo stick. There are several varieties of this instrument. Some are held straight, away from the face, while others are held transversely, parallel to the eye-brows as was used by Lord Krishna.

Shehnai : This is a common instrument, seen on occasions of marriages. This is also a wind instrument. The modern experts have brought to this intrument a fluidity comparable to that of a stringed instrument.

Shankha : This is a most ancient wind-instrument known to man. In India it is considered very sacred, being regarded as one of the attributes of Lord Vishnu. Before using, the *shankh* is drilled in such a way as to produce a hole at the base, taking care that the natural hole is not disturbed. The instrument is often used in temples and sacred shrines. It produces only a drone. In ancient times, the *shankh* was used on the battlefied, to alert the warriors. On the battlefied of Mahabharata, the *shankh* used by Lord Krishna was called 'Panchajanya.' The instrument can be used to produce peculiar rhythmical effects too.

Harmonium : Though not originally belonging to India, the harmonium is now commonly seen at all cultural performances. It is used by *swaangis* and *Bhajnis* in Haryana as an accompanying instrument.

Dhol (drum) : This is a two-sided drum, played with two small wooden sticks. A barrel-shaped wooden drum is covered with skin on both sides. There are numerous varieties of this instrument. It is used on the occasions of marriages, festivals, wrestling matches, dance-perform-

ances, etc.

Dholak : This is a smaller version of *dhol*, mostly used by the Ahirs of Gurgaon district.

Daph : This is a one-sided drum and serves as accompaniment to dances, particularly *Dhamal* dance, popular in Mahendargarh district. It is very simple in construction, consisting of an open circular frame with only one side covered with skin. It can be played either by hand or with small sticks. It is also used on festive occassions.

Khanjari : This is a small variety of *daph*, with the only difference that the *ghungrus* are fixed around it. It is generally used in solo dance performances.

Damru : This is very small drum, shaped like an hourglass. It is an attribute of Lord Shiva who is said to have played it during his *Tandava Nritya* (Cosmic Dance). It is used as an accompaniment for devotional and ritualistic folk music, especially in *Gugga* dance. It is also associated with magic shows by jugglers.

Deru is a bigger version of *Damru* but serves the same purpose.

Nagara (Naqqara) : This is also a one-side-drum but large and heavy and rests on the ground while playing. Its body is made of copper. It is played with two large sticks. It is a relic of feudal times when state announcements were made with the beat of the *nagara*.

Jhil : This is a smaller version of *nagara* and is played with small sticks. It is always placed on the left side of the *nagara*. It is really a part of the *nagara* like a pair of *tabla*.

Taasha : This is a one-sided earthen instrument played by two small sticks. It is used on ceremonial occasions and sometimes also on the occasion of a dance performance.

Ghora : This earthen pitcher is the cheapest intrument played on different occasions to keep only the rhythm.

Cymbals : These are two big round pieces of bronze which produce metallic sound during a dance or other occasions.

Bells : These are used generally in temples during *aratis*,

kirtans, and other devotional performances.

Ghungrus : These are worn by a dancer around his/her ankles to give force and effect to the dance. It also helps in producing rhythm.

Khartal : These are small *ghungrus* fixed on two small wooden pieces and are struck together to keep the rhythm according to the tempo of other instruments.

Chimta : This has long and flat iron pieces, joined together on one side with some small bells fixed to them. They are used during *Swaang* and also in temples on some occasions. It is a rhythmic instrument popular in Haryana and the neighbouring states.

Manjira : This is a pair of metallic cymbals used for producing rhythm. It produces a pleasant sound and is used mostly as accompaniment to devotional music and more frequently during dance performances. It is also used by *Jogis* of 'Naath Parampara' during their prayers.

Folk Songs

The folk songs of Haryana depict the life of the people in all its variegated hues and colours, with all its joys and sorrows. There are songs befitting all occasions, every aspect of life being portrayed in a most lively and imaginative way.

The haunting melodies of love-lorn couples find expression as the month of *Phalgun* (February-March) approaches, and again with the coming of *Sawan* (July-August) fancy runs riot in wishful romantic dreams. Meetings and separations, birth, marriage, changes of seasons, harvest festivals, rain, drought—there is always a befitting song and each occasion is commemorated through verse and rhyme.

In *Phalgun* "the mad month of Indian spring", when thunderous beat of the kettle-drum awakens youth's feelings and the air filled with the fragrance of the neem blossoms tickles the heart of young maidens, they become impatient and feel forlorn. They sing out their feelings. To

her mother the maiden says.[1]

Sown, O mother mine, is the field of dhania[2]
To look after the field I went thither.
Two birds, O mother mine, were flying,
A fair one, and a smoky one.
The fair one, O mother mine, was flying straight,
The smoky seemed to run sideways.
Have you, O smoky, forgotten thy path ?
Neither O beauty, I have forgotten the path,
Nor are you married to my father's son.
I am, O beautiful one, your companion.
If you follow, I shall take you along.

The coming of monsoon in *Sawan* arouses romantic feelings and young married girls desire nothing so much as to return to their parents to celebrate the season. The mother-in-law is duly approached for permission.

[3]*There comes, O Sasar,*[4] *the month of Sawan,*
Let us to our father's home proceed,
O, my bride, who are thy accompaniers who've come?
With whose permission you'll proceed?
To your father's home indeed?
O Sasar, brother, the accompaniers 've come.
With your permission I'll proceed.
To my father's home indeed.

The mother-in-law would not object to her going but what about the field and domestic affairs; who will do these jobs in her absence ?

Who will do the hoeing?
Who will grind the allotted grain?
Who, O my bride, will wash my head?
And who will fry the Kasar?

The intelligent *bahu*[5] works out the problem very ably:

Elder Jeth,[6] *O Sasar, will do the hoeing :*
Elder Jethi,[7] *O Sasar, will grind the allotted grain,*
The Barberess, O Sasar, will wash your head,
The Barberess will fry the Kasar.

Sometimes even very complicated social problems are discussed through the medium of songs. The growing daughter, like the exposed treasure, is always a worry to the father and he admonishes her to guard her youth. But she, over powered by youth, faces the father and uninhibitedly demands early marriage.

[8]*Father, if I had known this,*
Youth I would have dumped to earth,
I would've sold it like spice
At a very, very, high price.
Father, If I put it on a hanger,
It risks a fall.
Father, If I put it down,
The cat'll nibble it all.

The father advises patience and says :

O, patience, my daughter
Let patience be your guide,
A cart I'll load with dowry
A buffalo will be yours.

Indignant at this, the girl bursts out,

Father, I shall set fire to your dowry fair,
Let your buffalo be under a thief's care.
Father, youth lasts days four,
It is a juggler's show and nothing more.

Some songs reflect the impact of modern influences. A newly-wed girl wants to have a fashionable shoe (sandal) to replace the one made by the village cobbler. She demands it of her husband, accompanied by a threat to leave him if he fails to comply :

Bring me high-heeled shoes of foreign brand
If it is not within your reach,
Let me to my father's home return,
Dispose of the grove, the farm-land,
Bring me the tinkling anklet.
If it is not within your reach
Let me to my father's home return.

Let us come back to the month of *Sawan*, the bewitching season during which also falls the *Teej* festivals.

The seasonal songs of *Teej* and *Phalgun* resemble the popular *Kajri* and *Jhula* of Uttar Pradesh and Chhatisgarh and the *Jhuman* songs of Rajasthan. The melody of the rainy season has always been a familar theme for the poets and singers. Such songs express the feelings of lovers of nature whose hearts beat in unison with the rhythm of rain. The poet sings of the changing phases in life, the coming of the bride, separation of lovers, the rain which breathes new life into the parched earth, and so on.

Such songs are widely sung and may be heard in Haryana village, as indeed all over rural areas in northern India.

As the rainy season commences, swings are hung from the branches of *neem*, mango or *pipal* trees and young girls and brides gather together to sing and make merry. The climax is reached on the *Teej* when the whole atmosphere resounds with sweet melodies. Some typical songs are given below :

Jhulan jangi hai ma mari baag maan re
Aye re koi sang-saheli chaar

Jhulan jangi hai ma mari baag maan re
Ko pandara ki ma mari, koi bees ki re
Aye koi sang saheli, chaar. Jhulan
Koi gori hai ma mari, koi sanwari
Aye re koi. . .

(My own mother, I am going to the swing in the garden. A few of my companions are also coming. Some of my friends are fifteen, while others may be twenty; some are of very fair complexion while others may be wheat-coloured).

Teeja ka teuhar ritu sa saman ki
khari jhool pa matka chhori bahman ki
kuan tun ounchi peeng chhadawa
kuan par ka naar turao
yah larag larag ka dali jaman ki
Teeja ka. . .

(It is the festival of *Teej* and the season of *Sawan*. The Brahman girl is playing pranks, standing on the swing. Why do you swing so high? If you fall, it will break your neck. The branches of the *jaman* tree are all trembling.)

The month of *Phalgun* which is the harbinger of spring, has inspired very powerful songs. It can be an occasion of great joy but it may also arouse nostalgic feelings and give rise to pangs of sorrow if lovers are separated. The rejoicings of others only add to the sorrow by contrast.

The following song depicts a young girl, parted from her husband; *Phalgun* to her becomes a season of poignant pain.

When my dear husband is away, O you mad month of Phalgun,
why have you come? What is the use of your coming?
O, my husband, when the whole of Phalgun has passed away?

Other young couple are dancing and making merry,
while I am sitting alone, deep in sorrow.
When there is darkness in my heart,
why has the moon appeared in full light?
My mind is as if dead,
and tears flow from my eyes, they never stop,
my heart has dried up. Why then, O you shameless Phalgun,
why have you come?

But *Phalgun* is the time of merriment. In another song, womenfolk, gathered together under moonlit nights of *Phalgun* sing joyfully :

Phalgun is short-lived; it lasts only a few days.
Youth and Phalgun have come together.
Waves after waves rise in my mind, which,
oh, my Sakhi (companion) can never be fathomed.
Sweet love has come with all its fragrance,
which has stirred my whole body.
My intoxicated heart is going astray;
it wants to make love.

But rural life is full of hardship and romantic situations occur once in a while. The following song gives the contrast :

No one should be so unlucky as to be married
in the dry and rainless Hissar district.
There, fast-blowing wind uproot the trees,
and sand-storms are unlimited.
There are sand-dunes after sand-dunes.

(The above might be true of the past, before the coming of the Bhakra Project. Hissar is no longer that dreary and dry land.)

All the same the life of the village women is packed

with hard, monotonous, wearisome chores. The day commences with the tedious job of the *chakki* (grindstone). To lighten the tiresome labour, the woman sings:

The Peessina (grain) *awaits to be ground,*
and the pat (upper stone slab of the *chakki*) *is heavy.*
The tyrannical mother-in-law awakes me
while the night is hardly half past.
When I come to the chakki,
there may be a serpent about
and it would be just as well if it strikes me,
for it will put an end to all domestic disputes.

But that is not all. After finishing all the jobs at home, the woman has to go to the field, where her husband is ploughing the land. It may be the hot season of May and June and by the time she reaches the field it can be scorchingly hot. On the way she meets another woman, her *saheli* (friend), and it occurs to them to seek a little relief from the burning sun, under the cool shadow of the mango tree nearby. The two women break into a song :

Come, O companion, let us go under the shade,
as it is full noon now; hot winds are blowing,
which burn the very body,
it being the middle of the day.

On hearing the song a bird sitting on the tree joins in the refrain with its 'coo coo coo ho' and the women in turn respond through another song :

On hearing the 'coo coo' under the mango tree,
our hearts begin to beat fast . . .

Martial Songs : Haryana is by and large a martial region, and large numbers of people take to the army as a career. There are many popular songs pertaining to this,

for instance.

Oh my husband, join the army and vindicate
that you are a true warrior; go and fight the enemy
and bring credit to your parents.
Face the cannons fearlessly by baring your chest;
Oh, my husband . . .

During the First World War, a large number of persons had joined the army and many of them were in the famous 6th Jat Regiment, which won renown for its fearless flighting, but it suffered very heavy casualties. The following song was on everybody's lips in those days :

The enemy threw heavy bombs, which burst in the sky.
Dust enveloped the whole atmosphere
and the soldiers had to run away
leaving their food behind, uneaten.
Only God may help the wives of those who serve the 6th Jat.

Here is another in a light vein. The wife of a soldier, who is away in the army, thus addresses her mother-in-law through a song :

Oh my mother-in-law,
get a daman (heavy skirt) *ready for me,*
which should be large enough to whirl about;
also a green-coloured shirt,
where I shall keep my time-piece.

The mother-in-law in turn asks the daughter-in-law,

Oh my bride, tell me what you will do with the time-piece.

And the daugher-in-law says in reply,

Oh, my mother-in-law, don't you know
I am the bride of a soldier
and need a watch every moment.

Folk Theatre (Swaang)

The tradition of folk theatre in Haryana is very old. Plays, to begin with were staged in the open, with the audience sitting around. A combination of music, dance, poetry and speech was called *Natya*.

In Hindu mythology, the gods themselves figure as supreme dancers. Brahma created the *Natya Vidya* and Bharat Muni wrote a book by the name of *Bharat Natya-Shastra*. According to this, drama was created not merely for pleasure but for elucidating moral truths. In the play *Ocean of Milk*, Shiva and Parvati appear as dancers.

The first Sanskrit drama emerged from the festival of Indra's Banner, which celebrated the triumph of the gods over the demons. Out of this developed the heroic play (*nataka*) depicting the godly kings of the epics.

Folk theatre may be placed under two categories : (a) temple based religious theatre with Indian epics and Puranas being the source material for characters; and (b) community-based secular theatre, of minor forms and lighter variety.

In reality several themes are mixed together—mythological love, popular history, and religious themes, all with overtones of secular values.

Haryana *Swaang* follows in the old tradition, being the most popular variety of performance based on the 'open stage' technique. It is an all-male cultural troupe of twenty to thirty artistes, including the director, producer, musicians and actors. The female roles also are played by males, due to the segregation of sexes.

But female troupes are not altogether unknown. Towards the end of the nineteenth century and beginning of the present, all women *Swaang* troupes performed in western U.P. and the adjoining 'Khadar' area of Haryana.

The parts were played by women. Sardari of Kalyat (Jind), Natni of Gangaru, and Bali of Indri (Karnal) were some of the leaders of such troupes.

The origin of *Swaang* is traced to one Kishan Lal Bhat, who some two hundred years ago laid the foundation of the present style of folk theatre. Another view gives credit for this to one Kavi Shankar Dass, a poet artiste, who belonged to Meerut. The stage was most elementary, the actors performed from a central place among the audience. The light was provided by *mashals* (Roman torches).

A notable early pioneer was Ali Bux of Rewari, who successfully staged *Fasanai, Azad* and *Padmawat*. For music and song, these early *Swaang* drew on *khayals* and *chambolas*.

In Haryana the most celebrated name is that of Dip Chand Bahman of village Sheri Khanda in Sonepat. He is still in public memory and is popularly styled as the 'Shakespeare' or 'Kalidas of Haryana'. Semi-literate, he had a spark, a touch of genius. He polished the style of Ali Bux and gave a new colour to this folk art. The *Swaang* of that time had two categories : (i) *Kirtan* style and (ii) *Nautanki* style. Dip Chand's style of performance incorporated elements from music, dance, pantomime, versification, and ballad recitation.

During the First World War, when Dip Chand's capacity for improvisation and adaptation was at its peak, the British Government made him a 'Rai Sahib' and granted him other favours. His catchy song-compositions with martial tunes attracted large recruits to the army. The haunting tune of one of his songs was on everybody's lips:

Bharti holai ra tara bahar khara rangrut
Yahan rakhta madhham bana
Milta ha phatta purrana
Vohan milta hai full boot
Bharti ho lai ra. . .

(Come and join the army; the recruiters are waiting outside your door : you have only old worn out clothes to wear here, but there—in the army—you will get full-boots.)

Among Dip Chand's many contributions to the folk music of *Swaang*, the outstanding one is that he opened the eyes of contemporary singers and music lovers to the prime importance of voice-culture and voice-modulation and the supreme value of emotion in music. He was truly the king of emotions. It was his genius that chiselled off all the harsh crudities and angularities of the old style of the stage and lent it a polish and glow. Among his talented disciples may be mentioned Hardeva Swami of Golar (Rohtak), Bhartu Brahman of Bhainsru (Rohtak), Qutbi Doom and Khema.

Hardeva skilfully polished his guru's *Chambola* style and made some improvements in Haryanvi *ragni* (folk song). Bjae Nai, disciple of Hardeva, beautifully mixed both the styles of folk music, thus creating a greater mass appeal. Pt. Nathu Ram, another well known *Swaangi* coached a number of talented pupils, which included Maan Singh, Bulli, Dina Lohar and Ram Singh.

Pt. Lakshmi Chand of Jantti Kalan (Sonepat) is the next most celebrated name in Haryana after Dip Chand. He improved the *ragni* style of singing. He possessed a very rich, melodious voice and was also a successful composer. The important *Swaang* staged by him included *Nal Damyanti, Meera Bai, Satyavan Savitri, Poorjan, Seth Tara Chand, Puran Bhagat* and *Shahi Lakarhara.*

The large number of disciples he left behind included Pt. Mange Ram, Mai Chand, Sultan, Chandan and Rati Ram.

The stage of *Swaang* does not require the elaborate arrangements of the modern dramatic performances. There are no curtains or a green-room for make-up. There is only a square wooden platform of about three and a half metres. The rest is all a display of skill and stamina of the

artistes who perform as long as six hours. They do not use loudspeakers.

An hour or so before the show, the musicians of the orchestra begin to create the proper atmosphere. The artistes sing some religious or other songs connected with the play. Then the 'Guru' appears and the artistes touch his feet to evoke his blessings. The play opens with a song *bhait* in praise of the Goddess of Knowledge (Bhawani).

Ay re bhawani baas kar maira ghat ka parda khol
Rasna par basa kara bhai shudh shabd mukh bol

(Oh Goddess Bhawani give me enlightenment.)

With a brief introduction about the play, the performance starts. The Haryana *Swaang* has enriched itself by borrowing and adopting a variety of themes. It embraces romances like *Sorath, Nihalde, Padmawat, Nautanki,* etc. There are historical and semi-historical themes based on epics, such as *Raja Rissalu, Kichak Badh, Draupadi Chir Haran, Amar Singh Rathor, Sarwar Neer, Jaswant Singh,* etc.

Themes of old literature, such as *Gopi Chand, Bhartari Hari, Harishchander, Raja Bhoj,* etc. are also adopted. Mythological themes like *Prahlad Bhagat,* and Punjabi romances like *Pooran Bhagat, Heer Ranjha,* etc. have become part of the vast and varied themes on which the Haryanvi rural theatre operates.

Folklore Woven Into Songs—Allha

An account of Haryana's folklore would be incomplete without the mention of 'Allah' folklore woven deftly into songs.[9]

'Allha', a popular ballad, belongs to the medieval times. In the thirteenth century of the Vikrama era the Gaharvaras (Rathors) of Kanauj and the Chauhans of Delhi were the two paramounts of northern India. The former dominated the whole of Madhyadesa (Bundelkhand) from Kanauj to Kashi. The latter controlled the

area from Delhi to Ajmer. Chandela Raja Paramardi Dava (Parmal) of Kalinjar was a vassal of Jaya Chand. The Chandels of Kalinjar alinged themselves with the House of Kanauj against Prithviraj Chauhan. Jagnik, a bard at the court of Chandela Rai Parmal, is said to have depicted the heroic exploits of 'Allha and Udal' (Udai Singh), in a ballad called 'Allha Khand' (*circa* 1230 Vikram era.)

These warriors acording to legend, were chieftains of the Banafar Kshatriya clan and consequently they are remembered by the surname Banafar Rai or Banafal Rai in 'Allah'. The original work of Jagnik is not extant anywhere but it became so popular that folk songs based on it are current up to this day in Hindi speaking rural communities throughout northern India.

The Allha songs were first discovered by Charles Elliot, at one time Collector of Farrukhabad District (U.P.), and were published for the first time during the nineteenth century. These songs have undergone many changes but they still convey the essence of Jagnik's ballads. The stirring memory and fame of Allah Udal, Malkhan, Chhach Sayyid, the bewitching consort of Allha, Machalda Nar, and a host of other names, still ring in every villager's ears. 'Allha' is mostly sung during the rainy reason. The deep, vigorous and full-throated voice of the Allah singer reciting in a steady resonant tone to audiences in the community-halls (*chaupals*) of Haryana villages rises high amid general commotion and excitment. Here are two typical lines :

Barrah baràs tag kukar jiyen, aur terah tag jiyen siyar,
Baras atharah chhatri jiyen, agai jiwan ko dhikkar.
(A warrior lives for eighteen years)[10]

The rhythm of 'Allha' is robust and its recitation brisk, strongly reminiscent of the impetuous speed with which the medieval-Rajput warriors poured onto the battle-field.

The typical hero of 'Allha' is chivalrous, full of vigour. He disdains a long dishonourable existence and prefers a glorious though short span. He is ever ready to lay down

his life for the glory of his house. Challenging his adversary, he shouts at him :

Ham bate hain Rajputan ke, dhar par shish samaghta nai,
Aisa maroon ka paggi ka dhoonda khog milanga na.

(We are sons of Rajputs and don't give a thought to our life.)

The stirring beat of the war drum, the wild war cries, the savage and shrill notes of war pipes, the clutter and confusion of battlefield are all so well portrayed by the lyrics in 'Allha'.

NOTES

1 R.B. Yadav, *Folk Songs of Haryana,* Haryana Research Journal, Vol. 1. Nov. 1966, No. 2, p. 47.
2 Fenugreek plant.
3 R.B. Yadav, *Folk Songs of Haryana,* Haryana Research Journal, Vol. 1.
4 Mother-in-law.
5 Young wife.
6 Elder brother of husband.
7 Wife of elder brother of husband.
8 R.B. Yadav, *Folk Songs of Haryana,* Haryana Research Journal, Vol. 1, p.p. 49-50.
9 Hukam Singh, *Folk Music of Haryana.*
10 The All India Radio (Rural Section) occasionally broadcast select passages from 'Allha-udal'. These are by far the most popular items among rural audience.

6

CULTURAL RENAISSANCE IN HARYANA

Though Haryana, Western U.P., Delhi and some parts of Rajasthan remained a composite cultural heartland of the country through ages, the rich cultural heritage of this part of land faced turbulent political upheavals because it was also the battlefield. Whenever an invader grabbed power, the people of the region had to become a close society keeping intact their cultural heritage. It is evident from the historical records that the various 'jan padas' of this part of land never exposed themselves to the way of life and cultural traditions of the foreign powers. This was the reason for their success in preserving their cultural heritage and also for fighting out the foreign powers whenever such occassions came.

An example of this long cultural struggle is the first war of Independence in 1857 when Meerut, Delhi and all parts of Haryana upsurged against the British. At that time Haryana was part of the North-West Frontier Province, with headquarters at Agra. There was a great mass-upsurge when people from all areas irrespective of their religious faith fought for freedom and completely wiped out the British Rule. But, unfortunately, the rulers of Patiala, Nabha and Jind came to the rescue of the British forces and with their help the British were able to recapture Delhi after fighting battles right from Ambala to Delhi. After the victory, the British tried to break the cultural and political bonds and made Haryana a part of Punjab and started ruling the areas upto Hodel Palwal beyond Delhi from Lahore. This was a big cultural jolt. The

British during their ninty year-rule tried their best to suppress to cultural heritage of the people of the region. They tried to make these areas a part of Punjabi culture, despite the fact that the people of this region had a separate cultural identity. This was the reason that during the last span of the British Rule there were demands at different times for creating a new Province with the name of *Maha Dilli* or *Agar Pradesh.*

Some Haryanvi Writers have done remarkable work to revive the Haryana Culture. The names which deserve special mention are of Dr. Budh Parkash, Devi Shankar Prabhakar, Dr. Shankar Lal and Raja Ram Shastri. They have written reference books on Haryana folk-lore. In 1956 a book entitled *Haryana Ke Lok Geet* in Hindi and Punjabi under the co-authorship of M. S. Randhawa and Devi Shankar Prabhakar attained the distinction of reference book for Research Scholars. Devi Shankar Prabhakar was also experimenting on a new theatre on the background of the folk theatre of Haryana. His two Haryanvi full length plays namely *Kisan Ka Beta* and *Dharati Ki Beti* were published and enacted by a number of folk theatre groups in Haryana. In 1959 another landmark was achieved by Prabhakar when his 85-minute folk-opera on ancient legend of *Nihal De* was selected for the national programme of All India Radio. It is worth mentioning that All India Radio, Delhi played a vital role in projecting the Haryanvi folk culture through its Haryanvi programme under the able guidence of late Ch. Pratap Singh and Pt. Hidey Ram, who served the A.I.R. for a long time and dedicated themselves to the cause of Haryanvi Culture.

To promote folk arts, The state government appointed Prabhakar as the State Cultural Officer and it was decided to form a State Cultural Troupe to represent Haryanvi culture at the State and National levels. A talent hunt was made and for the first time girls were persuaded to perform on the stage.

This cultural upsurge attracted a number of scholars,

especially at the University level to do research on the various aspects of folk-culture, traditions and folk heritage of Haryana. Now, a large number of cultural groups and organisations have been established in Haryana to serve the cause of Haryanvi culture. The folk dances, folk dramas and folk singing in Haryanvi have become popular at the State and National level. Hundreds of research scholars are busy doing further research with the help of the pioneering work done by earlier scholars.

Role of Haryanvi Films in Cultural Revival

After Independence films have become one of the most powerful medium of entertainment in India. At present India is one of the top-level country in the field of film making. Hindi films are not only popular in India but also throughout the world. Besides these films, a remarkable progress has been made in regional films. South India and West Bengal have attained a remarkable position in producing regional films, depicting the cultural heritage of the various regions. However, the progress of making regional films in the Hindi belt of North India remained slow due to the fact that the Hindi knowing people of the various provinces of the Hindi heartland have been getting entertainment through Hindi films. Hence, the production of films in Gujarati, Rajasthani, Avdhi and Bhojpuri is a development of recent period. But as compared with regional films in South Indian languages, Bengali and Marathi, the progress has been slow.

In the context of Haryana, the film remained very few till 1984. In the 70s, only two pictures called as Haryanvi were released *Harphool Singh* and *Beera Shera*! Both the films failed in catching the imagination of Haryanvis because they did not represent the true culture of Haryana. After the failure of these two Haryanvi films, nobody dared to produce a Haryanvi film for a decade. However, in 1980 some youngster having interest in the production of Haryanvi films approached Devi Shankar Prabhakar to

help them in the cause.

Birth of Chandrawal

When *Chandrawal* was released in March, 1984, it created a stir in the film industry. *Chandrawal* has broken all records on the box office in Haryana, Western U.P., Delhi and parts of Rajasthan of the great-hit Hindi films like Sholey and Bobby. The entire cost of the film was recovered from the window of Gagan Cinema, Faridabad where the film celebrated Silver Jubilee. In Western U.P. the film even surpassed the success in Haryana when it celebrated its Golden Jubilee at Muzaffarnagar and Silver Jubilees at Meerut, Shamli and Saharanpur. *Chandrawal* has set a world record when the Producers honoured a dozen of cine goers of Haryana and Western U.P. who witnessed 'Chandrawal' more than 200 times.

After Chandrawal

The great and unprecedented success of *Chandrawal* created wide spread temptation amongst the investors for producing Haryanvi films and for making fast money. Just after Chandrawal a number of films were produced by so many producers with titles like *Ke Sapne Ka Jikar, Chhora Haryana Ka, Bateu, Bhanwer Chameli, Chhori Supelle Ki, Panghat* and others. The film produced under the banner of Prabhakar Films have maintained their face in the field. After *Chandrawal* came *Laddo Basanti* in 1985 and *Phool Badan* in 1986. Though, these films have not succeeded like *Chandrawal* for financial gains, yet both these films became popular with the people.

7

HARYANA TODAY

We have reviewed in an earlier chapter the viscissitudes through which the people of Haryana passed from the earliest times to the present day. Haryana as a cultural entity has existed through its long and chequered history in one form or another and even when part of a large unit, its peculiar characteristics have always been noticeable.

Haryana, as noted earlier, became a separate State on November 1, 1966. This was a long-felt need of the people. There was naturally great satisfaction when a separate State of Haryana came into existence.

It is difficult to provide a historical perspective and to draw broad conclusions, about Haryana as a state as it is very young, especially in respect of political developments. However, one can analyse the social and economic developments.

During this brief period since inception and in spite of many limitations and handicaps with which the State was formed, the progress in certain aspects has been phenomenal.

Haryana[1] is one of the smallest states in India accounting for 1.95 per cent of India's population and ranking 15th. The density of population is 372 per sq. km as against 257 persons for the country as a whole. The total area of the State is 44,212 sq. km with a population of 16.5 million. There are in all nineteen districts. The State is overwhelmingly rural as over 75 per cent of the people live in rural areas. Only 40,54,774 persons out of the total population of 164,63,648 live in urban areas, which works out to 24.63 per cent.

There has been a substantial increase in urban population from 21.88 per cent in 1981 to 24.63 per cent in 1991. The total number of towns and cities in Haryana is now 90[2], which is an increase of 15 over the 1981 figure. Of these twelve[3] : Faridabad, Yamunanagar, Rohtak, Panipat, Hisar, Karnal, Sonipat, Ambala city, Gurgaon, Bhiwani, Ambala cantonment and Sirsa have a population exceeding one lakh, accounting for 58.54 per cent of the urban population.[3]

The decennial growth rate of population in Haryana works out to 27.40 per cent[4], which is higher compared to most other States, as well as the average for the country as a whole, although this is slightly less as compared to the period 1971-81 (28.75 per cent). Among the states, Haryana ranks tenth in growth rate. Sex ratio for the State as a whole is 865 females per 1000 males, varying between 828[5] and 910, except Rewari which has 927 females per 1000 males. Sex ratio in Haryana has decreased from 870 females per 1000 males in 1981 to 865 per 1000 in 1991.[6] The national figure is 929 females to 1000 males.

The literacy rate in Haryana, according to the 1991[6] census, is 55.33 per cent (67.85 males and 40.94 females). In terms of the percentage growth of literacy during 1981-91, Haryana has shown an increase of 26.18 per cent. Jind district has the lowest rate both among males (61.08 per cent) and females (29.95 per cent).

The percentage of literacy for the Punjab is 57.14 per cent (males 63.68 per cent and females 49.72 per cent). The figure for the country as a whole is 52.11 per cent.

The above figures would suggest that Haryana has to put in more effort to improve literacy, particularly among female.

Development Work

Haryana's per capita income at constant (1980-81) prices has increased from Rs. 1542/- to Rs 3670/- during 1966-67 to 1995-96. This is despite the fact that its population

has more than doubled during this period from 8.9 million to 18.6 million. The total income of the state i.e. the Net State Domestic Product at Constant (1980-81) prices has gone up more than four fold from Rs 1370 crores to Rs 7409 crores during the same period.

From the so called 'dust bowl' state in 1966-67 it has become a 'grain bowl' of India. The foodgrain production which was meagre, at about 26 lakh tonnes in 1966-67 has increased to 102 lakh tonnes in the year 1995-96. This is largely due to the increase in the irrigation facilities coupled with the use of improved agricultural implements, improved variety of seeds, fertilizers and pesticides etc. The percentage of the net area irrigated to net area sown has increased in the state from about 38 in 1966-67 to about 77 in 1995-96.[7]

Haryana earned a unique distinction in November, 1970 by becoming the first state in the country where all its villages, 6745 in number were electrified. At present all the villages in Haryana are connected with 'pucca' roads. Not only this, safe drinking water supply has also been provided to each and every village in the state. In these two respects also the state has the distinction of being first in the whole country.

Haryana is also in the process of rapid industrialisation. The number of small scale industries has increased from just 4753 during the year 1966-67 to 1,32,017 in the year 1995-96. The corresponding figures in the case of large and medium scale industries are 162 and 837 respectively.

Haryana Roadways enjoys a good reputation both as a commercial and a public service organization. Haryana tourism is also efficient.

Education facilities in the state are adequate. Health services and vaterinary facilities in the state are up to the mark. In the field of sports also, the state is doing quite well.[8]

The figures are from Table-1 of 'Development Statistics of Haryana from 1966-67 to 1995-96 supplied by the

Economic and Statistical Organization, Planning Department, Government of Haryana. All other figures and statistics which are being quoted in the text that follows are also from Table-1.

This depicts development statistics of Haryana in fourteen broad parameters, comprising 49 indicators of development. Years of comparison are, Haryana at the time of formation as in the year 1966-67 and as it stands in the year 1995-96. There are 49 indicators of development under fourteen broad development parameters : Economic, Agriculture, Irrigation, Electricity, Industry, Roads, Road Transport, Education, Sports, Animal Husbandry and Dairy Development, Cooperatives, Tourism, Public Health and Drinking Water Supply and Health Service. Each of these are discussed below one by one :

I. Economic

(a) State Domestic Product

Haryana's State Domestic Product at constant (1980-81) prices has increased more than four times from Rs 1369.56 crores to Rs 7406.00 crores. It has registered an increase of 441 percent during this period. In other words the state became five times richer during this short span of 29 years.

(b) Per-Capita Income

Per-Capita Income of Haryana on Constant (1980-81) prices has more than doubled from Rs 1542/- to Rs 3670/-. This is an increase of 138 percent. In terms of Per-Capita income, Haryana has moved up to third position after Goa and Punjab from the fifth position, it held at the time of its inception.

II Agriculture

The food grain production has quadrupled in the state from 25.92 lakh tonnes to 102.01 lakh tonnes. It is an increase of 294 per cent. The oil seed production in the

state has gone up seven times from 0.9 23 lakh tonnes to 7.41 lakh tonnes. At the time of the formations of the state there were only 4803 tractors in the state and this number has increased to 162030. The number of tractors has increased 33 times during this period. Haryana is predominently an agricultural state with 83 percent of the total land in the state under cultivation. These figures show that Haryana has played an active role in bringing about the 'Green Revolution'. Haryana Agriculture University, Hisar has done laudable work by educating the farmers in the modern techniques in agriculture and also by helping them in putting these techniques into practice through the University's Extension Service centres at all the District Head Quarters in the State.

III Irrigation

There were only 25311 tube-wells and pumping-sets in Haryana at the time of its formation and in a 21 fold increase, the figure stood at 549296 in 1995-96. Haryana also has a fairly good canal irrigation system consisting of the Western Jamuna Canal and the Bhakra Canal. Haryana's Lift Irrigation Scheme is also quite successfull. It has taken the the Canal water for irrigation to the chronically drought affected areas of Bhiwani and Mahendergarh Districts. About 50 percent of irrigation in Haryana is done by the canals and the rest by drawing the ground water. There are about 5.5 lakh tubewells and pumping sets. The Western Jamuna Augumentation Canal has increased the irrigation potential by digging deep tube wells along the canal in the north-eastern part of the state where the water table is high. This has solved the problem of water logging and helped water the arid belt of South-Western Haryana.

As a result of the optimum utilization of the canal water and the ground water there has been a tremendous increase in the irrigation facilities in the state. A perusal of Table-1 makes this point explicit. The percentage of net

area irrigated to net area sown has more than doubled from 37.8 to 77.2 per cent. This is one big factor which explains the three fold increase in food grain production during this period. If the state gets its share of SYL Canal for irrigation in the State the agricultural production can be further increased. If Haryana can be assured 100 per cent irrigation as against only 77.2 per cent at present we can hope to attain the second Green Revolution in the state soon and the food grain production can be more than doubled. Unfortunately 70 per cent of Haryana's ground water is brakish and unfit for irrigation and only 30 per cent ground water is good for irrigation. Therefore there is hardly any further scope of exploitation of ground water resources for irrigation purposes. The SYL is therefore the life-line of Haryana's further progress in the field of agriculture to a large extent.

IV Electricity

The quantity of electricity produced/acquired has shown a 18 fold increase from 6496 lakh KWH to 122177 lakh KWH. The increase registered during this period is 1781 per cent.

The quantity of electricity consumed has also gone up by more than 18 fold from 4343 KWH in 1966-67 to 83533 lakh KWH during the year 1995-96. This increase is by 1823 per cent.

The number of electricity connections (All Types) has increased from 3,11,914 to 31,71,056 in 1995-96, an increase of more than nine times.

The per-capita consumption of electricity at the time of formation of Haryana was 49 KWH which has increased to 454 KWH, an increase of more than 8 times.

According to an estimate, about 35 per cent of electric power is lost during transmission. With the commissioning of a gas based thermal power house near Ballabgarh in Faridabad District soon, the power supply position in the state is bound to improve.

V Industry

Haryana is also undergoing rapid industrialization. There were only 4753 small scale industries in the state and this number has gone up to 132017, an increase by 27 times.

The medium and large scale industries are grown five times, from 162 to 837.

In terms of the output value there has been a 46 fold increase during this period in case of the small scale industries and this increase has been eight times in case of Medium and Large Scale Industries.

Similarly the investment in small scale industries and medium and large scale industries has registered an increase of 19347 per cent and 495 per cent respectively during the period under discussion.

Haryana manufactures the largest number of tractors in the country. Haryana is also the first in the country in manufacture of small cars. Two tractor units are located at Faridabad—the Escorts and the Eischer. One tractor unit is situated at Pinjore, the HMT. The world famous Atlas cycles are manufactured at Sonipat.

Faridabad is the biggest industrial centre in the state. About half of the State's Industries are located here. Yamunanagar, Sonipat, Bahadurgarh and Gurgaon are also important industrial towns. Dharuhera in Rewari District is new and fast developing industrial centre of Haryana. Kundali in Sonipat District and Roz Ka Meo in Gurgaon are also being developed for the location of certain small scale industries. In Surajpur (Panchkula) and Charki Dadri (Bhiwani) the state's cement factories are located. The Refinary near Panipat is the first of its kind in the state and it will start operating very soon.

Haryana does not have much of mineral resources. Agriculture is its main industry. There is a large scope for setting up of the Agro-based industries in the state. There is also a good scope of setting up of more Electronic and Chemical industries.

VI Roads

The total length of pucca roads in Haryana in 1966-67 was only 8178 km which increased to 23486 km in 1995-96, showing a phenomenal 187 per cent increase.

Only 1476 villages in Haryana were connected by pucca roads then as against 6678 now. This is a 352 per cent increase.

VII Road Transport

The number of Haryana Roadways buses has increased from 496 to 3884 which is a seven fold increase.

The Haryana Roadways operated on only 98602 km per day and this operation has increased to 1142772 km per day. This accounts for going round the world over the equator 28½ times per day. The increase is more than 10½ times during this period.

Consequently the number of passenger average has gone up form 102823 to 1660096.

VIII Education

Table-1 contains the statistics portraying the tremendous increase in the educational facilities in the state during the period 1966-67 and 1995-96.

The number of schools in the state has almost doubled during this period. Resultantly Primary Level, Middle Level and High/Higher Secondary Level educational facilities are availabile within radius of 1.23, 1.77 and 2.16 km respectively.

The number of colleges has increased from 40 to 130. The corresponding figures for polytechnics and ITIs are six and 26 and 39 and 73 respectively.

Haryana had only one university at Kurukshetra at the time of its formation. Now there are three more—Maharishi Dayanand University, Rohtak, Chaudhary Charan Singh Haryana Agriculture University, Hisar and Guru Jambheshwar University, Hisar which is a university for management and technology.

There are two Medical Colleges : one at Rohtak and the other one at Agroha (Hisar) and about half a dozen Engineering Colleges.

IX Sports

The development in the field of sports is perhaps the most vital indicator which confirms the factum of the over all development of the state.

The budgetary expenditure on sports has increased by over 550 times (from Rs 1.29 lakh to Rs 710.43 lakh).

At the time of the formation of Haryana there were only five coaches for the training of sports men in the state and in the year 1995-96 this number increased to 314.

There was only one sports stadium in the state and this number has increased to 17.

As a result of the increase in the sports facilities in the state mentioned above, the total number of medals won in the National Level Sports Competitions also increased in the state from just 16 to 337.

X Animal Husbandary And Dairy Development

There are now 1405 veterinary hospitals and dispansaries in the state as against only 126 at the time of its inception.

The cattle wealth has improved considerably and the milk production increased from 10.89 lakh meteric tonnes to 39.00 lakh meteric tonnes.

XI Cooperatives : Number of Cooperative Sugar Mills

There were only two cooperative sugar mills in Haryana in 1966-67 and this number increased to 10 in the year 1995-96. This is an increase of 400 per cent.

XII Tourism

Haryana did not inherit any natural tourist spots worth the name. But it has created a flourishing tourist industry by developing articificial spots, especially on the National Highways. Lakhs of tourists from India and abroad visit

Haryana every year. On an average, one approaches a Haryana Tourist Complex every 30 km on the National Highway in the state.

XIII Public Health-Drinking Water Supply

Only 170 villages had safe drinking water supply when Haryana was formed. At present each of the 6759 villages has safe drinking water supply.

XIV Health Services

The number of Health Centres and Hospitals of all types has increased from meagre 598 to 3073. This is a four fold increase.

The number of patients per doctor has shown a decrease from 6515 to 4228.

Population per doctor decreased from 19122 to 10452.

Per-Capita expenditure on Health Service on current prices has also increased 43 times from Rs 1.92 in 1966-67 to Rs 84.48 in 1995-96.

Economic Development

The story of the development work in Haryana will be incomplete without a comprehensive study of the growth of the state's economy especially in the sectors of Agriculture and Industry.

Table-1

Development Statistics of Haryana from 1966-67 to 1995-96

S.No.	*Parameter*	*Unit*	*1966-67*	*1995-96*	*Percentage increase from 1966-67 to 1995-96*
(1)	(2)	(3)	(4)	(5)	(6)
I Economic					
1.	State Domestic Product at constant (1980-81) prices	Rupees in crores	1369.56	7406.00	441

2. Per-Capita Income at constant (1980-81) prices	Rupees	1542	3670	138
II Agriculture				
3. No. of Tractors	Number	4803	162030	3274
4. Oil Seed Production	Thousand Tonnes	92.3	741	703
5. Food grain production	— do —	2592	10201	294
III Irrigation				
6. No. of Tubewells and pumping sets	Number	25311	549296	2070
7. Percentage of Net Area Irrigated to net area sown	Percentage	37.8	77.2	104
IV Electricity				
8. Total Electricity Produced/ Acquired	Lakh KWH	6496	122177	1781
Electricity Consumed				
9. Domestic	— do —	294	16372	5469
10. Commercial	— do —	192	2577	1242
11. Industrial	— do —	2693	20170	649
12. Agricultural	— do —	985	39043	3864
13. Others	— do —	179	5359	2894
14. Total	— do —	4343	83533	1823
15. No. of Electricity Connections (All types)	Number	311914	3171056	917
16. Per-Capita Electricity Consumption	KWH	49	454	827
V Industry				
Small Scale Industry (SSI)				
17. No. of SSI Units	Number	4753	132017	2676
18. Output value	Rs. in Lacs	8318	390651	4596
19. Investment	— do —	1188	231031	19347
Large And Medium				
20. No. of Large and Medium Industrial Units	Number	162	837	417
21. Output Value	Rs. in Lacs	140979	1214603	762
22. Investment	— do —	104665	622904	495
VI Roads				
23. Length of Roads	Kms	8178	23486	187

24.	No. of Villages connected with pucca roads	Number	1476	6678	352
VII Road Transport					
25.	Buses	Number	496	3884	683
26.	Kms operated per day	Kms	98602	1142772	1059
27.	Passangers Carried per day	Number	102823	1660096	1515
VIII Education					
28.	No. of Schools	Number	5779	9892	71
29.	No. of Colleges	— do —	40	130	225
30.	Polytechnics	— do —	6	26	333
31.	ITIs	— do —	39	73	87
	Availability of Education Facilities				
32.	Primary	Radius in Kms	1.60	1.23	-23
33.	Middle	— do —	3.88	1.77	-54
34.	High/Higher Secondary	— do —	5.06	2.16	-57
IX Sports					
35.	Budgtary Expenditure	Rs in Lacs	1.29	710.43	54972
36.	No. of Coaches	Number	5	314	6180
37.	Stadia	— do —	1	17	1600
38.	Total No. of Medals won at National Level	— do —	16	337	2006
X Animal Husbandary					
39.	No. of Veterinary Hospital and Dispansaries	Number	126	1405	1015
40.	No. of innoculations and vaccinations	Thousand	1609	12346	667
41.	Milk Production	Lac Meteric tonnes	10.89	39.00	258
XI Cooperation					
42.	Cooperative Sugar Mills	Number	2	10	400
XIJ Tourism					
43.	Rooms	— do —	2	704	35100
44.	Beds	— do —	4	1521	37925
XIII Public Health					
45.	Drinking Water Supply (No. of Villages)	Number	170	6759	3876

XIV Health Services					
46.	No. of Health Centres (All Types)	Number	598	3073	414
47.	No. of Patients Per Doctor	Number	6515	4228	-35
48.	Population Per Doctor	Number	19122	10452	-45
49.	Per-Capita expenditure on Health Services at current prices	Rupees	1.92	84.48	4300

Note : Figures in Table-1 were supplied by the Economic and Statistical Organization, Planning Department, Government of Haryana, Chandigarh.

Table-2[9] depicts the Gross Domestic Product (GDP) of Haryana by Industry of origin at constant (1980-81) prices for the years 1980-81 and 1997-98 and the percentages of sectoral contributions to the GDP at these two points of time for comparison.

It will be explicit from the persual of Table-2 that contribution of the secondary and tertiary sectors to the GDP has shown a considerable increase from 1980-81 to 1997-98 with a corresponding decrease of the contribution of the Primary Sector to the State's GDP. Similarly there has been a considerable decrease in the contribution of Agriculture and Animal Husbandary to the GDP from 53% in 1980-81 to 37% in 1997-98. The contribution of manufacturing (Industry) has gone up from 15% in 1980-81 to 22% in 1997-98. A good increase has been registered in the contribution of Industry—secondary sector from 19% in 1980-81 to 26% in 1997-98. But the maximum increase has been registered in the contribution of tertiary sector to the GDP from 27% in 1980-81 to 37% in the year 1997-98. The corresponding decrease in the contribution of primary sector to GDP during this period is of 17 percentage points from 54 per cent in 1980-81 to 37% in 1997-98.

This means that focus of our economic development in Haryana has shifted from Agriculture to Industry, Trade

and Services, although agriculture still continues to be quite important. Haryana is now moving towards industrialization and trade and commerce more and more. This is the right direction because our agriculture is sound and we are forging ahead in the other two sectors more and more.

Table-2

Gross Domestic Product of Haryana by Industry of Origin at Constant (1980-81) Prices for the Years 1980-81 & 1997-98

Industry	*1980-81*	*%of GDP*	*1997-98*	*%of GDP*
1. Agriculture and Animal Husbandry	1793.90	53	3063.13	37
2. Forestry & Logging	12.44		15.66	
3. Fishing	1.71		21.63	
4. Mining and Quarrying	12.64		19.67	
Subtotal Primary Sector	1820.69	54	3120.09	37
5. Manufacturing	491.80	15	1828.43	22
6. Construction	123.47		176.87	
7. Electricity, Gas and Water Supply	44.06		138.98	
Subtotal Secondary Sector	659.33	19	2144.28	26
8-9. Transport, Storage and Communication and Hotels and Restaurants i.e. Total of Transport, Communication and Trade	508.00		1916.91	
10-11 Banking and Insurance and Real Estate i.e. the Total of Finance and Real Estate	184.02		648.52	
12-13 Public Administration and Other Services i.e. Total of Community and Personal Services	241.37		550.80	
Subtotal Tertiary Sector	906.39	27	3116.23	37
Total Income (Gross Domestic Product) GDP.	3386.41	100	8380.60	100

Impact of Development Work

The study of development work in Haryana will not be complete without some sort of an assessment of the impact of the development on the state and its people.

Haryana is well exposed to the impact of Green Revolution. The food grain production has increased by more than three fold from a meagre 25.92 lakh tonnes in 1966-67 to 102.01 lakh tonnes in 1995-96. Similarly there has been a seven fold increase in the oil seeds production in the state during this period. Tremendous increase in agricultural production coupled with the better rates of the agricultural produce has led to a considerable increase in the income of the farmers. Agriculture and Animal Husbandary contributed Rs 3063.13 crores to the state's Gross Domestic Product (GDP) of Rs 8380.60 crore at constant (1980-81) prices for the year 1997-98.[10] This forms 37 percent of the GDP. Although this percentrage contribution has decreased from 53 percent in 1980-81 to 37 per cent in 1997-98 yet Agriculture and Animal Husbandary's contribution to the GDP is quite substantial.

There has to be a sound agricultural base for a successful process of industrialisation. Haryana has a sound agricultural sector. This has provided impetus to rapid growth of industries. The contribution of manufacturing (industry) has increased from Rs 491.80 crore (15 percent of GDP) in 1980-81 to Rs 1828.43 (22 percent of the GDP) in 1997-98 at constant (1980-81) prices. The contribution of the tertiary (service) sector has also increased from 27 percent in 1980-81 to 34 percent in 1997-98. Resultantly the per capita income has increased and with the increase in the per capita income the people's socio-economic condition has improved quite a lot.

This affluence has not only led to an increase in the standard of living of the people of the state but has also been accompanied by certain social evils like alcoholism and conflicts leading to an increase in the number of criminal cases.[11]

According to one estimate the per capita consumption of alcohol in the state of Haryana had increased ten fold during the period from 1966-67 to 1989-90.[11]

The number of criminal cases registered in Haryana, per lakh of population, per year, had increased from 211 in 1967 to 271 in 1981 and 288 in 1989.[11]

The increase in the per capita income and the education facilities and in literacy rates etc. in the state are very encouraging signs and point towards the improvement in the standard of living of the people of the state. These are the positive and benign effects of the impact of Green Revolution in the state. But things like tremendous increase in liquor consumption and substantial increase of the registration of criminal cases are two important negative parameters which are quite alarming.[12]

Socio-economic advancements lead to political advancement also. Once the people experience socio-economic security they strive for attainment of more and more political power. The people who are economically sound are better organised to bid for political power.

The progressive strength of MLAs with an agricultural/rural background in the Haryana Legislative Assembly has increased from 57 percent in 1952-57 to 81 percent in 1987-92. Therefore it is not surprising that most of the Chief Ministers of Haryana so far have been from an agricultural, rural background. This is the positive effect of the Green Revolution in the state.[13]

The impact of green revolution from ecological point of view may also be reviewed. As much as 83 per cent of the total land area of Haryana is being used for the agricultural purposes and there seems to be no way to further increase it. The area under forests in Haryana ranges between three to four per cent of the total geographical area of the state which is much less as compared to the national average of about 22 percent.[13]

The percentage of area under green cover in Haryana is only about 7.7 per cent of the total geographical area

which includes the private plantations of farmers and the plantations under the social forestry scheme. Efforts are required to be made to increase the green cover so that the environment remains green and ecological balance is not disturbed.[13]

The soil salinity problem has also aggrevated due to increased irrigation and multiple cropping pattern.[13]

Increased industrialization has also led to tremendous air and water pollution. Increased urbanization and indiscriminate use of fertilizers, insecticides, pesticides and weedicides has further augmented water and air pollution.

Besides this, the population explosion in the state has led to fragmentation of land holdings and most of the small ones have ceased to be economically viable.

In 1985-86, the average land holding in Haryana stood at 2.76 hectares as against 3.77 hectres in Punjab. In 1990-91, these figures have further been reduced to 2.43 and 3.61 hectares respectively.[14]

There is rampant unemployment in the state. The number of applicants on the Live Register of Employment Exchanges in the State of Haryana stood at a staggaring 697700[15] as on 31-12-1995.

Although there has been a substantial increase in educational facilities in the state quantitatively, the standard of education in the state is quite low. There are instances of mass copying in the Haryana Education Board's examinations which conducts the matriculation and 10+2 examinations. The deficiency remains even in the standard of higher education in the State. Resultantly only a very few candidates succeed in the national level competitive examinations.

The ill effects of the social evils which crop up as a result of affiuence may be minimised by creating general awarenesss amongst the people about the disastrous effects of alcoholism and avoidable criminal and civil litigations on the health and wealth of the people who indulge

in these misadventures. The people may also be educated to inculcate the 'Saving Habit' and to avoid unnecessary expenditure on ostentaneous social events.

More emphasis is required to be laid on vocational and technical education instead of general education. By doing so the students will be able to acquire technical skills which will stand them in good stead in making a good living for themselves through self-employment.

The standard of education can be improved by the systematic identification of weak students and by levelling them up through patient and consistant efforts by the teachers at all levels.

Despite adequate health facilities, communicable and infectious diseases are prevalent because of lack of proper hygeine as also due to air and water pollution. A remedy to this is the rigorous and effective implementation of our Air and Water (Prevention of Pollution) Acts and a proper care of health and personal hygeine.

So if we can fight these social evils effectively and succeed in bringing about improvement in the standard of education and health and can enhance the self-employment opportunities for all the people of Haryana, through the combined efforts of governmental and non-governmental agencies in the State, the quality of life of the people of Haryana is bound to change for the better.

NOTES

1. Statistical Abstract of Haryana 1994-95 (1996), Economic and Statistical Organization, Planning Department Government of Haryana, Pages 803, pp. 35-37, 73 (census figures 1991).
2. *Ibid*, pp. 51-54.
3. *Ibid*, p. 51.
4. *Ibid*, p. 38 & census figures 1991.
5. *Ibid*, p. 41 & census figures 1991.
6. Census of India 1991 Series of Haryana Part I of 1991, Provisional totals (percentage of literates to estimated population aged 7 and above) p. 7 & census figures 1991.

7 Sukhbir Singh, Contribution of Political Leadership in the Development of Haryana, Journal of Haryana Studies, Kurukshetra University, Kurukshetra, volume xxix-xxx, 1997-98, p. 8.
8 *Ibid*, pp. 8-9.
9 Statistical Abstract of Haryana 1997-98 (1999), Economic and Statistical Organization, Planning Department, Government of Haryana, pages 841, p. 214-215.
10 Table 2.
11 Sukhbir Singh, "Impact of Green Revolution on the Socioeconomic and Political Life of Haryana" in "The Green Revolution : A Symposium" Ed. Amrik Singh & Rajpal Singh (1990) Harman Publishing House, New Delhi, pp. 1-19, p. 5.
12 *Ibid*, p. 6.
13 *Ibid*, p. 7.
14 Economic and Statistical Abstract of Haryana 1997-98 (1999), Economic and Statistical Organisation, Planning Department, Government of Haryana, pages 841, pp. 240-241.
15 *Ibid* pp. 564-565.

8

A SUMMING UP

Haryana, during its brief span as a separate state in its own right, has done well. The State has good alluvial soil but to exploit it fully the two other essentials—water and modern techniques—lacking so far, are being provided increasingly.

Much more, however, needs to be done if the economy of the state is to be placed in a secure position. For the development of both agriculture and industry, the State is advantageously placed. The advantage, however, has not been fully exploited.

Even so the achievements are important. The foodgrain production has quadrupled since 1966. Intensity of cropping—a good index of agricultural development—has increased from 89% in 1966-67 to 116% in 1996-97.[1] The Haryana farmer has no doubt shown an eager awareness of the new 'farming technology' but he is still behind his counterpart in the neighbouring Punjab where the achievements have been on a far more impressive scale.

The figures on the face of it are impressive. Irrigation, the most essential aspect in agriculture, has shown good progress, though much more is needed. That is why there is so much dissatisfaction in Haryana regarding the Beas-Sutlej project on which the Punjab has been dragging its feet.

The industrial belts of Faridabad, Ballabhgarh, Sonepat and Bahadurgarh need no introduction.

Haryana is no more a mere farmyard. A wide variety of goods, tractors, cars, motorcycles, plastics, refrigerators,

washing machines, air conditioners, cosmetics, electric goods, marine products, scientific instruments, etc. are produced here. About 65% of the total tractor manufacturing is done in Haryana.

Haryana's industrial products have large international demand and fetch considerable foreign exchange.

But even so most of the capital and expertise is from outside the State. The head offices of most of the concerns are in Delhi, thus depriving the State of considerable income. The State government, that has changed ever so often, has not so far realised that Haryana cannot be a truly industrialized State unless its own people are able to show enough enterprise.

The state still remains short of its power demands, in spite of its being the first to have achieved total electrification. The politicians who have been moving in and out of office have been more anxious to earn the approval of their political bosses at Delhi, and even the few projects that had been undertaken showed haphazard planning, producing only short-term results.

Education in Haryana has expanded considerably at all levels. Haryana students are given scholarships at all stages along with free supply of books, the last benefit being extended to other backward classes also. Adult education has also made some headway.

Public health has received due attention. Per capita allocation on health and medical facilities has increased. Most of the facilities, however, it must be mentioned are available at urban or semi-urban places and doctors as a whole seem to be reluctant to serve in rural areas.

Haryana is well known for its well-manned transport services which have been increasingly made available to rural areas also by taking metalled roads to villages. All the villages in the state have road links connecting them with neighbouring towns or big villages.

A remarkable achievement of Haryana has been its justly praised enterprise in providing tourist facilities.

From one end of the State to the other, covering in many cases many interior places, the State has been studded with modern restaurants, hotels, motels, lakes, bird sanctuaries and many other attractions for the visitors from far and near.

It is not much exaggeration to claim that during the short existence as a separate State, Haryana has indeed made remarkable progress, developing a physical infrastructure which can take the State to still further prosperity.

Administrative Decentralization

Haryana started with seven districts in 1966. By redemarcation twelve more districts have been formed making a total of 19. A copy of the Map of Haryana from the Government of Haryana Diary 1999 on LHS, has been added. The State now has a population of about 1.96 crore giving on an average little more than 10 lakhs per district. It would be better if while forming any more districts a thorough feasibility study is undertaken keeping the economic viability and convenience of the people in view.

The process should be carried to lower levels also, correspondingly increasing the number of sub-divisions, tehsils and sub-tehsils. In due course each block should be turned into a tehsil or subtehsil so that people do not have to run to distant places for routine administrative and revenue matters.

Apart from other factors Haryana has developed rapidly because of smaller districts. If the administrative units at the lower level are similarly increased and properly equipped, the progress is likely to be even faster.

More attention has also to be paid to local bodies, the Municipal Communities, the Notified bodies and the Village Panchayats.

The problem of decentralization concerns the whole country and there is a general consensus about its desirability.

The various political parties, while swearing by the

principle, have been reluctant to adopt the sweeping measures that its implementation demands.

Haryana's future lies in strengthening its Panchayati-Raj institution at various levels.

The panchayats should be well equipped financially by liberal grants from the State. They also need technical assistance as well as administrative expertise to be provided by village level functionaries. Each village should have a small secretariat, where all those functionaries, officials and non-officials should be housed.

Social, Cultural And Political Awareness

The domination of caste and custom have inhibited political, social and cultural awareness. That is true of some other States also but in Haryana it has taken such a firm hold on the masses that progressive and rational ideas are practically shut out. Even the educated and intelligentia in the state, of which there is only a thin layer, are not immune to it.

Caste and community obsessions are duly reflected in the political life of the State.

While educational institutions at various levels have multiplied, the development has been very lopsided. In a rather educationally backward State, the emphasis should have been on primary and secondary education. On the other hand, a large number of substandard colleges have cropped up, the justification in most cases being political compulsions of an area.

Work at two universities at Kurukshetra and Rohtak needs much co-ordination. Rohtak University was at first planned to specialize in what are called life-sciences. Instead it has become a duplication of Kurukshetra. There is much avoidable duplication of courses and subjects. There are separate Law Departments at the two universities although there is hardly any scope of employment in the profession. The research work at the two universities needs to be more carefully planned. Kurukshetra should

specialise in Ancient History and Regional Studies. The government should provide additional funds for setting up an Institute of Haryana Studies.

The Technical (Guru Jambhashwar) University Hisar is yet in its infancy. It should be developed on the lines of the Technical (Anna) University at Madras. It would have been better if the first Technical University of Haryana were situtated at a place like Murthal where the State has its full fledged Engineering College. Hisar does not have a full fleged Engineering College as yet.

While education has made some headway, there are very few daily newspapers worth the name and not many weeklies or periodicals. This places Haryana in glaring contrast to the neighbouring Punjab.

Haryana needs the rapid expansion of female education which at present is grossly neglected. This is partly due to the conservative disposition of the people, particularly in rural areas. Here again, the State compares very unfavourably with Punjab.

Haryana has developed by leaps and bounds so far. The main driving force behind this progress has been the new found identity as a separate State coupled with the will of all the people to find a respectable place for their new State in the Indian polity by doing as well, as was being done in Punjab if not better. There was also a large scope for development in different areas to start with. Now the base of different development parameters has become broader. A lot more efforts are now required to be made to keep this momentum of development intact.

Efforts are now required to be made by one and all to implement the new thrust areas of development with all sincerity and efficiency. These areas are (1) rapid industrialisation of the state by setting up of agro-based, electronic and chemical industries (ii) optimum use of science and technology for the socio-economic upliftment of the common man; (iii) ample emphasis on Technical

Education and Vocational Education including Women's Education ; (iv) production of electricity in ample measure both for Agriculture and Industry; (v) provision of irrigation facilities for each and every field in Haryana and (vi) development of Dairy Farming in the State on Gujarat State pattern.[2] These are the real issues for all, especially the political leadership who control and direct the development process. Let it be understood that no populist measures will do; real and consistant hard work toward the realisation of these six development goals is a must to keep the present pace of development intact.

Haryana has a rich cultural heritage which must be preserved. Precious little has been done so far in this direction. Haryana does not even have a separate State capital. Cultural institutions require a separate state capital to thrive. A lot of precious time has been lost. Therefore the establishment of Haryana State's capital somewhere in the heartland (centre) of Haryana should be a matter of top priority for keeping the cultural identity of Haryana intact.

Haryana is the corridor state which surrounds the National Capital from the three sides. About 35 percent of the total geographical area of Haryana lies in the National capital region. We should derive the maximum advantage of Haryana's strategic location. Delhi with its huge population of 10 million can act as a ready market for Haryana's agricultural, horticultural and dairy products etc. by adding value to the finished products through the agro-based industries which can be located within 40 km of the National Capital. So far we have been subjected to various disadvantages of being situated so close to the National capital like migration, population pressure, environmental pollution, crime, etc. Time has come when we should start drawing the economic advantages of our location.

We are living in a highly competitive world of tremen-

dous technological advancement. In order to keep in the race of this neck to neck competition in the 21st century with the rest of the world we will have to acquire the matching skills to do our job efficiently. Efficiency, sincerity and hard work are the pass words of success. Sub standard education or training will not do. The standard of education has to be improved. There is no other way to ensure development.

After education comes health. It is an educated/skilled and healthy person who can bring out the maximum output to work. Our environment has ceased to be clean. A large number of diseases can be prevented if we can check air and water pollution. This requires the strict implimentation of the Air and Water (Prevention of Pollution) Act. The people are also required to be made aware about the need of the obervance of sanitation and personal hygeine by them for better health.

There is rampant unemployment in the state. More emphasis is therefore required to be made on vocational and technical education. In place of just the bookish knowledge let the young people acquire technical skills which will stand them in good stead in making a good living through the self-employment ventures.

Haryana has fine human material and favourable physical environment. The State has, however, not been able to produce leadership in various spheres, without which these assets potentially remain unexploited.

The youth of Haryana is now stirring up and there is demand for change and improvement. If the rising generations succeed in producing men and women dedicated to selfless public service, Haryana has all the ingredients that can turn this small state into a model for others to follow.

NOTES

1 Statistical Abstract of Haryana 1997-98 (1999), Economic and Statistical Organisation, Planning Department, Government of Haryana, p. 266.

2 Sukhbir Singh, Contribution of Political Leadership in the Development of Haryana, Journal of Haryana Studies, volume xxix-xxx, 1997-98, p.37-38.

[illegible] in order to keep to the [illegible] regulations in the [illegible]

[illegible] There is no [illegible]

[illegible] health. It [illegible] the environment has [illegible] large number of [illegible] polluted [illegible] water pollution. This requires [illegible] people [illegible] to be made [illegible] of sanitation and [illegible] health.

There is constant unemployment in the [illegible] in place of [illegible] people [illegible] skills which will stand them in good stead in making a living through self-employment schemes.

[illegible] for human material and [illegible] The State has [illegible] in various sectors [illegible] remain unexploited.

[illegible] if the [illegible] and women [illegible]

Appendix I

Proverbs and Rural Adages[1]

मोटा ब्याज साहुकार नै खोवै, औरत नै खोवै हांसी ।
आलस, नींद किसान नै खोवै, चोर नै खोवै खांसी ।।

(An exorbitant rate of interest ruins a money-lender; the habit of uncontrolled laughter ruins a woman; the working time wasted in idleness and sleep ruins a farmer; coughing ruins a thief.)

खेती करो तो हल जोतो, आधी करो तो साथ रहो ।
घर बैठे जैं पूछोगे, तो बैल दे कै छूटोगे ।।

(The best way of cultivation is to plough it yourself; if you have a tenant, watch him; enquiries made sitting at home will yield nothing; you may have to sell your bullocks as the tenant will misappropriate most of the harvest.)

जिस खेती पै खसम न जावै, वह खेती खसमां नै खावै ।

(A field which is not supervised by the farmer, reaps no harvest; the expenditure incurred will prove ruinous.)

खेती तो थोड़ी करे मेहनत करे सवाई ।
राम चाहे उस मानस को टोटा कभी न आए ।।

(A farmer who handles a small area, but puts in hard labour, God willing, shall never be in want.)

छोले, मोठ, बाजरा, ये सैं रेत कन लाडला ।

(Sandy soils suit the cultivation of gram, 'moth' and 'bajra'.)

कल्लर का क्या खेत, कपटी का क्या हेत ।

(The salt-infested land is of as much use as is a deceitful or malicious friend.)

जमीन कल्लर, सदा फक्कर ।

(The alkaline soils keep the cultivator in perpetual poverty.)

ऊंचा गांव भला, नीचा खेत भला ।

(A village is good if at high level, a field if at low level.)

रोही भोम, सपूत घर, अर सतवन्ती नार ।
घोड़ों पै चढ़णा, ये चार सुरग संसार ।।

(A heavy soil, meritorious son, virtuous wife and horse to ride, these are just four heavens on earth.)

खेती तो रेती भली जिस में डाली खात ।
कर जोड़े कामन कहे, कान्त, बाह लगादे सात्त ।।

(Even a sandy field is good, if manure has been added to it. The farmer's wife coaxes him to plough it seven times, for ample harvest.)

अच्छा बीज चोखी खाद, मालिक खुश मुजारा शाद ।

(Good seeds and enough manuring benefit both the landlord as well as the tenant.)

चार मास न चाहे बरखा सोका बूंद ।
मंगसिर चैत बैसाख और चौथा जेठ को ढूंद ।।
इन चारों को छोड़कर, बरखा आठो मास ।
तो पूरी होवै तेरी आस ।।

(Four months—Mangsir, Chet, Baisakh and Jeth—you do not need rains even of gold drops. The rain is welcome rest of the year. This ensures bumper harvests and safe threshing periods.)

डूम भला जो बोलणा, बहु भली जो चुप ।
सावण भला जो बरसणा, जेठ भलेरी धूप ।।

(For the bards, it is good to speak and sing; for the daughter-in-law to be bashful and speak less; rains are good for Sawan, but hot sunshine is necessary for Jeth to let the crops mature)

झड़ लग्या जो चैत, न घर न खेत ।

(Rain during the month of Chet [March-April] ruins the harvest and consequently the household.)

साड़ दो और सावण नित ।
भादों चार और असोज एक ।।

(Two falls of rains in Sadh, daily falls in Sawan, four in Bhadon and one in Asoj, constitute the ideal rainfall of summer.)

जब चमके पच्छम उत्तर की ओर ।
तब जाणो पानी का जोर ।।
तितर पंखी वादली, विधवा काजल रेख ।
वा बरसे वा घर करे इसमें मीन न मेख ।।

(Lightning flashes in the north-west, and a partridge-feather-shaped cloud indicate certainty of rain; just as a widow who puts kajal in her eyes is sure to find a husband.)

पाला पड़े तो बहुत बिगाड़े ।
सरसों, तरा, चणों को मारे ।।

(Frost is injurious to Rabi crops, it especially destroys, mustard, sesame, and gram.)

लाखा लिओ लाख का,
नीला लिओ करोड़ ।।
धौला लिओ बाह के,
पीला दिओ छोड़ ।।
इतनी बात कहुं में कंत,
भूरे के न देखो दंत ।।

(White, blue and black are superior breeds, whereas the yellow and brown coloured are considered the worst.)

झुगा बैल हो परले पार ।
सौदा करले उरले पार ।।

(A 'Jhunga' bullock [with horns curved forward and downward] is one of the best breeds. Purchase it, without examining it. It is the best.)

छोटा मुंह और छोटे कान ।
अच्छे बैल की या पहचान ।।
छोटी गर्दन बैंगन-खुरा ।
बिसा लिओ न कतई बुरा ।।

(A small muzzle and small ears are the marks of a good bullock. You

shall not regret buying a bullock with short neck and with brinjal-coloured hoofs.)

बैल सिगाला और मर्द मुछाला ।

(A bullock with a pair of majestic horns; a man with an impressive moustache.)

1. Journal of Haryana Studies, Vol. II, Nos, 1-2, Jan-Dec., 1970, p. 75-80.

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Prof. D.C. Verma was a former Vice-Chancellor of Kurukshetra University. He served as the Director of Panchayats for several years. He authored The Unfinished Revolution which is a treatise on democratic decentralisation. He died on 14 October, 1997.

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